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THE

MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions.

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1856.

VOL. LII.

BOSTON:
PRESS OF T. R. MARVIN, 42 CONGRESS STREET.
1856.

Published at the expense of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS; and the profits devoted to the promotion of the missionary cause.

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THE

MISSIONARY HERALD.

VOL. LII. NOVEMBER, 1856. No. 11.

American Board of Commissioners for Foreign Missions.

Shanghai.

LETTER FROM MR. BRIDGMAN, JULY 1, 1856.

Visit to Fuh-chau.

IT is interesting to know how labors and prospects in one mission-field appear to experienced laborers from another portion of the vineyard. Mr. Bridgman, in this letter, first speaks of a visit he had made to the mission at Fuh-chau, and of the impressions produced by that visit. He writes:

The missionaries are all zealously engaged in preaching the Word, each one having his own appointed times and places. Three of them have recently commenced a joint or union service, to be held once each Lord's day. This is intended to be more orderly and methodical than the other more informal services. It is to be a model service, conducted as in Christian lands.

The other services, held both on the Lord's day and on other days of the week, are like wayside preaching. The door of the chapel is opened, the preacher takes his stand, and the hearers come and go, sit or stand, listen or gaze, are silent or interrogate, as they please. This is sowing broadcast—the most common method pursued at all the ports. It is well done in Fuh-chau by all the brethren. They have got into good position and work well. For their union service, they need a more spacious meeting-house, like one just being finished by the brethren of the Methodist mission, a house to accommodate about three hundred hearers. Mr. Doolittle's want of voice is likely to be supplied, in part at least, by the man who has been recently received there into the church—the first-fruits of the mission. This man acts in the two-fold capacity of teacher in the school and preacher in the chapels. I will only remark further, respecting this department—preaching—that I think, with the brethren, it is time they were reinforced. Indeed this must be the case at all our stations in China, if we all work in the right way.

In the book department—the distribution of Bibles and tracts—they are on the right track. Their method of *selling* books is a good one. In time it will become a great business—in that time when the Chinese shall seek for Christian knowledge as they now seek for opium. In the school department they are not attempting too much. One good boys' school, and one good girls' school, both small, and consisting of boarders, seem desirable in such a mission. This, I think, is what the brethren there desire, and it is what I hope they will have the means for sustaining.

That there have been no more fruits in that mission, should not dishearten any one. Only let the brethren and the sisters there labor on in faith, with increasing faith, and zeal; while there is also increased faith and zeal in the churches, among the friends of that mission at home, and converts will be multiplied. I most confidently anticipate the day

when it will be no less a harvest-field than Amoy. The circumstances of the two stations have been very different, and are so still. Fuh-chau, every way considered, is one of the best fields in China. It is a healthy place; the surrounding scenery is most beautiful; and there is in that city "much people." Whether it will escape the disorders and calamities of civil war or not, it is impossible to foresee. God will direct, and make all things work for the good of those who trust in him.

Rumors and Fears.

We hear of new outbreaks and new slaughter around Nanking, and of the people's hearts failing them for fear of coming evils. There have been recently, and are now, rumors abroad that make many of the people and some of the foreigners here uneasy. This old government is so corrupt, its cruelties so many, its resources so small, and the disorders are so great and so widely extending, that we expect things will go from bad to worse. It may be so for a long time to come. Such is the state of the body-politic that it can hardly be otherwise. But these disorders ought not to dishearten the friends of missions On the contrary, they should stimulate to increased action. When the Breaker is abroad, we should throw in the seed, the good seed, the Word of God.

Addition to the Church.

On the first Sabbath in June, another of the pupils in the girls' school, publicly joined herself to the church of Christ. Her name is Ying-pan. She is a village girl, and not remarkably bright or apt to learn, yet her confidence in Christ, and her desire and purpose to live according to the rules of the gospel, seem unusually strong. Her spiritual perception, and her quick apprehension of divine truth, contrast pleasingly with her natural dullness, and indifference to other things. She thus affords us more than usual evidence of being taught of God. There are others in the school who are anxious about their future state, whose minds, as we believe, are being wrought upon by the Spirit.

There has been one interesting inquirer, from a neighboring town, whose case I have not mentioned to you. For two months or more he was a regular and serious attendant every Sabbath in our school chapel and in my own study. He was only a temporary resident at Shanghai, and before leaving the city, six weeks ago, he wished to profess Christ. He did not lack intellectual knowledge, but there was not that evidence of a change of heart which we wish to see, and I could not, therefore, comply with his request and receive him into Christian fellowship. He was well supplied with portions of the Scriptures and with tracts, and assured that if, by faith, he would follow Jesus, and live according to the rules of the gospel, he would find rest. I hope we may yet hear good things of him—that he is cleaving unto the Lord.

A case, less interesting at the time than this, occurred in Macao, about twenty years ago, which has recently developed itself in a very pleasing manner. In that case, two persons, mother and child, were brought under the influence of the means of grace. The result is, apparently, that now they are both children of God, heirs with Jesus to an heavenly inheritance. While we know that many are called and but few chosen, we may yet hope, in a land like this, and in the incipient stages of our missionary work, that many will be brought into the kingdom, of whom, as missionaries, we shall know nothing till the great day.

Canton.

LETTER FROM MR. WILLIAMS, JULY 22, 1856.

Mr. Williams sends a translation of a paper lately issued in Canton in the form of a placard, but which had not been put up in the streets, so far as he had learned. "The fears intimated in it," he says, "are evidently of political tendency, and the object seems to be not to attract odium towards Christianity as a religion, so much as to excite suspicion in this quarter of the designs of its foreign propagators. No one has hinted a word of even its probable origin, and its effects, so far as we know, have been nothing. It is interesting as an exhibition of the way a Chinese reasons, and it is observable that nothing is said against the character of Christ."

Mr. Macy is still at Whampoa, and seems to have been much prospered in regaining confidence in behalf of the efforts of the chaplain there. Respecting opportunity for missionary labor, and the political state of the country, Mr. Williams writes, "We have no interruption of any kind in our services in the city; but some inflammatory placards, issued to deter foreigners from going into the surrounding country, have

made the villagers rather uncivil. The object of these placards has been surmised to be, to get up a bitter feeling between the people and foreigners, which, if it resulted in trouble, would damage the government and favor a rising. For the last two or three months, there has been rather an uneasy feeling in this region, sympathetic with the progress of the insurgents in Kiangsé. That province lies west of Ningpo, and northeast of this province, and is reported now to be almost entirely in the hands of T'aiping and his officers, who have established civil governments in all large towns, and repressed brigandage to some extent. If the province of Kiangsé is lost to the imperialists, with the consent of the inhabitants, it is a great advance on the part of the insurgents. In respect to the interesting point, how much Christian principle is exhibited by these leaders, we are almost as much in the dark as when the 'Susquehannah' went to Nanking. They may have more than we know or think of, and they are likely soon to be better known to foreigners, if they capture the large city of Sùchan, the capital of Kiangsé."

A Chinese Placard.

The following is the translation of the paper spoken of above.

"An Essay on eradicating Heresy and honoring Truth.

"The most important thing in the world is public opinion, and morality among men, both of which are injured by the distribution of the books of Jesus. Unscrupulous barbarians and cunning natives have banded together in their traitorous schemes of sedition, to scatter abroad these books of Jesus, and exhort men to join his religion, which is the same as inviting them to join the Shanghai Association (i. e. the Nanking Insurgents); and the disorders which have come from those rebels owe their source to this wicked conduct. To urge men to destroy their idols, and pay no worship to their ancestors, is like entreating them to join a troop of wild beasts, and is the detestable thing the Romanists constantly have done. Does not the circulation of the books of Jesus injure public opinion and destroy the moral sense of men? Still, if we do not describe the evil things in these books, our own people will not know the grounds of their own reasoning and morality; if their errors are not eliminated, how can the evils which flow therefrom be removed? Therefore I do not begrudge some trouble to show plainly to all classes the bad results which flow from the doctrines in these books, so that none be heedlessly entrapped in their wily meshes, and have cause to rue it. By so doing I shall lend a little help, too, in saving public opinion and morals from ruin.

"Now this Jesus was a worthy man who lived in the countries of the barbarians. When those savages first had a being, a scantling of the breath and bounties of heaven were granted them. At this period they were ignorant and uncivilized, in nowise differing from the brutes; for though they had had natures conferred on them, they were rabid and cruel; though they were human beings, they were coarse, groveling and without shame. Wherefore heaven specially brought forth this person, Jesus, to humanize and reform them, to teach them to observe the social relations, to select herbs to cure their maladies, to make and use implements to improve their mode of living, and to instruct them how to take care of the living and give burial to the dead. He was still in the land of Judea when he was taken up and used most cruelly, nailed on a cross, cut with knives, sawed asunder, and seethed in a caldron; all of which, in fact, only exhibited the wolfish disposition of these people. After this, he died several times, and came to life again, showing his wondrous miracles, that he might reform their base and cruel natures.

"After these things, many persons joined in repeating over his sayings among themselves and to others, thus to reverence and obey him; and for thousands of years they have adopted his instructions, until all foreign lands have been brought to adhere to him alone, to the exclusion of every other person, and they now reverence and adore him as a true God *(chin shin)*. It is by his power, in short, that these barbarians exhibit any good feelings, and know how to requite the virtue of Jesus; it is most proper, therefore, that he is worshiped and served by them all.

"But as to our land of China, the Central Flowery Kingdom, since the earliest times, many holy men have been born among us from age to age, in each successive dynasty, both innately holy sages, and worthies now departed, who have taught us in the fullest manner, explaining and enforcing their books on reason and virtue in the clearest style, so that we now govern the empire and its people, have become acquainted with astronomy and geography, (or astrology and geomancy,) use dresses, robes of cere-

mony, articles of furniture, tools, dishes, and every other convenience, observe the rules of etiquette, prepare herbs for healing, and have instituted civil ranks and military offices, all in the highest, completest manner.

"Furthermore, we Chinese were born under a sky where the most correct auspices of the five elements prevailed, and our natures are generous, and we have a deep sense of gratitude, and the highest regard for propriety in consequence. We exalt the holy and wise men of antiquity, the loyal statesmen and upright scholars who have deserved well of their race; we cherish their virtues and imitate their examples. It is for this reason that we carve and mold their effigies to worship them; and the adoration paid to these images is simply the expression of the reverence felt for these persons. It is true, however, that the spirits *(ling-hwan)* of the holy and wise, the loyal and just, who have done good to men, still abide among men after death, protecting them from injury, and overseeing all calamities and omens which indicate misfortune or prosperity. Therefore the gods exhibit their intelligence in the influence felt by the worshipers whose prayers are answered. Although we carve and mold the images with a severe and forbidding aspect and mien, it is that the divine energy may have a proper support and expression, and cause the worshipers to feel a due reverence and awe in their presence.

"What a vast difference between this and the unfounded, unreasonable sayings of Jesus, who is vainly called the Son of Shangti! Who, among us Chinese, have seen his works or believed in his name?

"As to the worship of ancestors, since men derive their blood in succession from one to the other, it only exhibits the filial affection of their hearts in a clear mode; for if a man never thinks of his parents, or feels grateful to them for his being, but joins the religion of Jesus, which does not require him to worship them, what matter is it to him whether he has any sons or grandsons? From this it is too plain that the tenets of this religion teach men to regard neither prince nor parent, and to profane the gods.

"Foreigners have lately come to China to disseminate the books of Jesus, to ridicule our custom of worshiping images and idols, and reverencing our ancestors, and to exhort people to join this faith. Their designs are malignant and their plans deep and subtle, wising to lead our people gradually, and flatter them with enticing words as they can understand what is said; or with the offer of a little advantage, as one would give a sweetmeat to a child, to induce our people to join this religion without prince or parent, and obey its rules not to worship the gods. This greatly tends to the detriment of public opinion and good morals, mars the beauty and disturbs the order of our cosmos, and utterly confounds what our holy and wise men have taught respecting reason, virtue, humanity and justice. Those who circulate the books of Jesus are villainous, seditious barbarians, whom heaven or earth cannot endure, and who ought to suffer the extreme penalty of the laws of the realm.

"The vagabonds among us, lazy, dissipated fellows, base, unpolished and stupid people, such have been deluded into joining this religion of Jesus, and listening to these foreign rebels, who discard both prince and parent, and have stirred up rebellion under Taiping. O that the laws of the empire might be put in force against them all, and they and their kindred swept from the face of the earth, and no place of repentance be found for them.

"Now therefore, in order to countervail the effects of promulgating the books and doctrines of Jesus, and cause their character to be easily known, there is no plan so good as for parents to teach their sons, and elder their younger brothers, on no account to adopt the religion of Jesus. Happy will it be for the Chinese, if they escape the misfortunes and woes flowing from it. At present, none of the gentry or titled people among the upper classes, none of the literati or graduates, none of the liberal, polished scholars among us, attend the rooms where these books are distributed, or listen to the instructions there given. It may be feared, therefore, that these foreign enemies will take advantage of this to inveigle the simple into their wicked ways, so that it is very important to reject their nonsense, and clearly perceive its tendency.

"As to what they say of heaven's palace and earth's prison, (heaven and hell,) and of the souls of mankind after death, it is plain that these result from the influences between heaven and earth; they are the highest principle that guides the changes in all creation. Do these owlish barbarians dream that *they* can find out one point in ten thousand respecting them? Can any body believe, for in-

stance, that the soul of a man who dies in China, can hope to be saved by Jesus in a foreign country? Even these devils themselves hardly believe it. Where is the reason in it? Mencius says, 'I have heard of Chinese reforming barbarians, but never that Chinese have been reformed by them.' Carefully ponder these wise words, and happy will you be.

"Printed in the spring of 1856."

Madura.

LETTER FROM MR. RENDALL.

On the 16th of July Mr. Rendall wrote briefly communicating several interesting items of intelligence which show that the work of the mission is prospering. "The Lord," he says, "is graciously blessing his church, at the different stations of our mission. Mr. Webb has lately received three persons to the church at Dindigul. Mr. Tracy admitted nine last Sabbath, of the young men connected with the seminary. Mr. Noyes writes that he had just returned from an eight days' tour in the Cumbum valley, and that he had celebrated the Lord's supper in five different villages, and had received to the church eleven adults, and baptized eighteen children. You will see from this, that the good seed is taking root in the valley. Mr. Noyes hopes to have five churches organized there soon. The people themselves are greatly interested in this subject. Whilst numbers are making a profession of their faith in Christ, others are joining the congregations as learners. Two persons of good caste have lately united with one of the congregations, 'apparently from a real conviction of the truth.' I understand that Mr. Winfred, about a month since, received seven to his church at Mallankinnaroo. These tokens of the presence of the Holy Spirit strengthen our faith and encourage our hearts. May they lead Christians in America to pray for us, that a still greater out-pouring of the Holy Spirit may be manifest, and larger numbers be led to Christ for salvation."

LETTER FROM MR. NOYES, JULY 11, 1856.

Report of Periacoolum Station.

Mr. Noyes sends a report of his labors for the last six months, giving a fuller account of some things referred to by Mr. Rendall, above. Since January he had visited his congregations four times, and some of them more than this. He was prevented from making a tour in January, by a visit to Madras and the annual meeting of the mission, which took place immediately on his return; and on one other month he refrained from going to the villages, partly on account of the prevailing fever, and partly because it was necessary for him to spend a little time on the hills. On his tours in the Cumbum valley, he is usually absent not less than eight days, and besides holding meetings with the congregations, spends more or less time in preaching to the heathen.

Congregations—Churches.

The number of congregations is now fifteen, two, which were small and feeble, having been discontinued on account of the scarcity of suitable helpers and the means of paying them. These fifteen congregations are in as many different villages, all of them, excepting one, having a place of worship, and a catechist, reader, or teacher. There are Christians scattered here and there in nine other villages, though not enough in any one to form a congregation. They attend worship either regularly or occasionally, in neighboring villages. No new congregation has been received since the year commenced, but in two or three places there are indications that such may be formed at no distant day. To the existing congregations, the number added does not make good the number who have left and the twenty-one deaths, so that there is no increase of the people under instruction for the past six months. There have been added to the church by profession, ten males and ten females, who live in eight different villages. No church member has been excommunicated, no one has been dismissed to other churches, and no one has died. Five have been added by certificate; so that the net increase for six months is twenty-five, and the present number is one hundred and ten. Twenty-nine children have been baptized and eighteen marriages have been solemnized.

New Churches to be Formed.

The church members in five different localities have requested to be set off, from the station church, and organized into separate churches. The following is a translation of the letter sent by these brethren to the church at Periacoolum station.

"Dear Brethren,—We the undersigned have, up to this time, been connected with you as members of the same church; but since we live at a great distance from Periacoolum, it is difficult for us to enjoy in your connection the privileges of the church; and to exercise mutual fellowship. We

therefore request that we may be dismissed from your communion, in order that we may be formed into separate churches of Christ, and may choose for ourselves officers according to the order of the New Testament."

This letter was read to the Periacoolum church and they appointed a committee to answer it. The following is a translation of the answer.

"To the brethren in Cumbum, Coyilapuram, Coambey, Bodinoikanoor, Kameyanputty, and the adjacent villages.

"Dear Brethren,—We received your letters asking our consent to your separating yourselves from our communion for the purpose of forming churches in your own localities. We most cheerfully grant it, and will receive you as sister churches, joyfully thanking the Lord that he has so blessed the preaching of his word, and multiplied converts, that in many places churches of the Lord Jesus may be formed. May the Lord send to you and to us, pastors after his own heart, to go in and out before us, to break unto us the bread of life, and feed us with knowledge and understanding."

The following is a translation of the letter sent by the brethren of each of these five localities to the Madura missionaries.

"Dear Fathers,—We the undersigned, church members residing at ————, and the adjacent villages, sent a letter to the Periacoolum station church, requesting to be set off from that body in order that we might be formed into a separate church of Christ in our own locality. They have granted our request, and we now ask that you will be pleased, as soon as convenient for you, to organize us as a church of Christ, with power to choose for ourselves church officers, according to the order of the New Testament. And we do hereby promise, if thus organized, to adopt 'The Articles of Faith, Covenant, and Rules of life, of the American mission churches in Ceylon, Madura, and Madras,' being associated with them as a sister church; and to do what we are able towards supporting a pastor, and sustaining among ourselves all the ordinances of the gospel."

A committee was appointed by the mission last January, on account of a verbal request made at that time, to attend to the organization of churches in Cumbum valley. To them this letter is yet to be submitted, and they will probably go with me before the end of the present month to organize these churches. I hope therefore to be able to state in my next report, that five new churches have been formed in my field, that they have chosen deacons, and are looking out for pastors. Where pastors are to be found I cannot tell. Among all my helpers, I know not one to recommend to the office; but I trust that the Lord will send to them, in due time, pastors after his own own heart.

Sickness and Death.

During the first four months of the year, in the town of Periacoolum, and throughout the whole Cumbum valley, the jungle fever was very prevalent. A large number died of it, and among them twenty-one members of the congregations and one of the school teachers. But as our people were supplied with medicines, a less number in proportion were cut off from among them than from the heathen, Roman Catholics, &c. The cholera is now prevailing in Periacoolum, and many persons are being cut down by it. It has not yet entered our Christian village, and no one connected with the mission has died of it excepting a young man who graduated at the seminary last March, and who was employed by me at Periacoolum as a catechist. His death was very sudden. On the 26th of June, he was in good health; but on the evening of that day he was taken with cholera, and before three o'clock the next morning was dead. Possessing a good education and sin ere piety, he was well fitted to become a useful catechist. My hopes respecting him as a helper were most sanguine and I feel his loss deeply. It is a mysterious Providence which removed him just as he was entering on the work for which he had for so many years been preparing. But "the Lord seeth not as man seeth."

Present Prospects.

On my last tour, from which I have but just returned, the appearance of the congregations gave me much encouragement. The catechists and teachers seemed to have been faithful, and the good work appeared to be progressing. I preached to several audiences of heathens, in different places, in company with our faithful and devoted old colporter Samuel. He is a most diligent and zealous laborer in the work of making known Christ to men of all classes. I am surprised at the respect and attention they give him. The heathen generally are very willing to hear the preaching of the gospel, and it is to he hoped that very many of them will ere long be led by the Holy Spirit to embrace it. On

this tour, eight families of the sakliah, or shoemaker caste, were received to the congregation at Koodalore, the remotest village in my field. One man of considerable influence among the pariahs, with his five sons, joined the congregation at Thévaurum; one family of the pariah and one of the pallah caste, the congregation at Metuputty; a man of the kusavah or potter caste, the congregation at Coyilapuram; two men of the shanar caste, the congregation at Coambey; and two men of a still higher caste, the congregation at Pannipuram. At Nárayanathévanputty, three men, who had formerly been members of the congregation, but who had relapsed into heathenism, came and begged to be received again. In this village a few heathen families have attended our church regularly for several Sabbaths, and are ready to join the congregation.

I administered the sacrament of the Lord's supper in five different villages, baptized eighteen children, solemnized one marriage, and received eleven persons to the church. Two of these were old men of sixty-five and seventy five years of age, of the shanar caste, who have been connected with the congregation for fourteen years. Two others, a man and his wife, are also of the shanar caste, who were formerly Roman Catholics. They came from Tinnevelly several years ago, and have been connected with the Coyilapuram congregation over a year. Their friends and relatives in Tinnevelly are Christians. They are in good circumstances, and have an interesting family of five children, all of whom I baptized. The parents requested baptism for themselves and children, though they had previously been baptized by a Roman Catholic priest. They seem very devout, and I have seldom examined candidates who gave better evidence of having been born of the Spirit. The Christians are much interested in the idea of having separate churches in their own localities, with native pastors, and are impatient to have them formed.

LETTER FROM MR. LITTLE, JULY 29, 1856.

Journal of a Tour.

MR LITTLE sends a journal account of a tour which he had recently made, for preaching the gospel and distributing books, in the district belonging to the Sivagunga station. He had with him "two catechists, a cook, and three bandies, with a bandy man for each." Not much out of the ordinary course seems to have occurred, and the details of the journey need not be given; but the following extracts, some for one reason and some for another, may interest the readers of the Herald.

Thursday, July 3. Nine miles brought us to Nettoor, a village of about one hundred houses. The catechist went out to preach, but the weather being hot, I remained under shelter, conversing with a few who came in occasionally. We stopped in a large sutterum, a building of brick with a tiled roof, built by a Tamberan, a devotee of the suiva sect. This class are celibates. The Pandarums are like them except that they may be married. I was not allowed to enter the inner room, but one of the bandy men, who had ashes on his forehead, went and drew water from the only well in the place. It is often very desirable to have a caste servant with you who can have access to places from which you, or your pariah servants, would be thrust out.

At three o'clock we left for Erleangoody, eight miles, where we arrived at seven o'clock, and found a comfortable Mādām. Preached in two villages by the way. When leaving one of them, a woman, whose son had received a tract, called to one of the catechists to know whether any evil would come to him from reading it. A man also came up saying that he had several daughters whom, for want of money, he had not been able to get married, although he had made great exertion and had said many prayers to his gods, and that now he would try this new God, Jesus, and see if he could not succeed. He went on repeating the word, Yasu, (Jesus,) Yasu, Yasu.

Friday, 4. Erleangoody. Rose early. This is the shire village of the Talook. It has some four thousand houses, about three-fourths of which are Mohammedan. Before breakfast a large audience (one hundred) assembled in the street, who listened well. One man, supposing the books were to be worshiped, wished to know in what respect those were better than their images. Another had attended Mr. Poor's English school in Madura, and though a heathen seemed to feel himself better than those around him. Near where we stood was the image of a man carved from solid granite, a third larger than life. None of the people were able to give a satisfactory account of it. Some said that it represented a

man of the shepherd caste, who died many years ago; others, that it was the god Anamanaoan, worshiped by one of the castes. After breakfast numbers came to the rest-house. A man who was excited from drinking toddy, talked quite largely. Turning to the audience he said, "This man" (the missionary) "is above all the generals, collectors and governors, for he is their Gooroo, (i. e. spiritual teacher)." He said he had been all over the country, from Columbo to Madras, and he knew.

Pahinyarn and Cheytoor Congregations.

Saturday, 5. Reached Pahinyarn before four o'clock. Dined and examined six or eight men, who knew but little. Most of the people were absent. The prospects in this congregation at present are dark. For want of funds principally, and in part for want of a suitable man, there has been no catechist here for eighteen months. The teacher has acted as reader. Just now the people are wayward, the teacher unfaithful, no children are in the school, the teacher's house is unroofed and the church building decaying and ready to fall. Missionary experience is of various kinds, and days of rejoicing do not abound. Much labor has been bestowed on this village. In March, 1846, eleven persons were received to the church here, all of whom were subsequently excommunicated. The congregation was suspended for a time and then taken again. One person only has since been received to the church. The people are sunk nearly to the level of the brutes, and to obtain enough to sustain life by daily toil, is their chief desire.

Sunday, 6. Cheytoor. Held two services. In the morning eight men, nine women and seven children, were present, all but three of whom were members of the congregation. Four are members of the church. In the afternoon the number was a little less. They recited their lessons pretty well and listened attentively. It was pleasant to be with them. Towards evening went out to a village about a mile distant and spoke to a company. Saw a sick man who said he was waiting for death. He had no definite idea of what was beyond, nor could I awaken either his fear or his curiosity.

An Old Papal Church.

Tuesday, 8. Rose at a quarter before five and started at sunrise. The path for some distance led through the fields. After a little time we came to the black soil which, when wet, is much like clay. The fields were recently ploughed and a heavy rain had fallen in the night. The bandy men, true to their national character, drove on regardless of consequences. 'Why should we look for another way. There is the path which others have taken, and there we must go,' would have been their reasoning had they stopped to think. It was soon evident that we were in trouble. The bullocks trod deeper, the adhering clay clogged the wheels so that they ceased to roll, and we came to a full stop. Fortunately we were acting to the Tamil proverb, "Never travel without an assistant." The bandy men, with the aid of the cook and the catechists, succeeded in extricating the bandies one by one, and then, by going around a mile or less, we escaped all difficulty.

At nine o'clock, having made five miles, we halted at a village for breakfast. The best accommodations procurable were under some trees in the compound of a Catholic church. The people who gathered around acknowledged that they worshiped images and believed Mary to be a god. While breakfast was preparing I resorted to the bandy for writing, and the catechists conversed with the people. Afterwards went to the church, said to have been erected ninety years ago. It is built of brick, perhaps ninety feet by thirty on the outside, and very high. The walls are six or eight feet thick at the bottom, gradually lessening, and terminating in an arch above. In the place of windows, large round holes are made, about ten feet from the ground. The appearance inside does not sustain the impression made without. On entering, a mud floor meets the eye. On each side are stored palmyra timbers, and supparums, or stages for carrying the images at festivals. I counted ten of the last, of various kinds. There were also the wheels of a small car, and strong ropes to draw a large car which stands in the street.

At the farther end is a door, opening into a small room where the images are kept, surmounted by a cross. Above, the wall, to the top of the arch, is covered with paintings. The principal figure in the upper part is that of Mary, with her hands clasped on her breast, and two devotees apparently crowning her. Below, at equal distances from the centre, stand Peter and Paul; the one

with two keys in his right hand and a book in his left, the other with a sword in his left and a book in his right hand. The remaining space is filled with winged angels in various positions.

The sexton, or catechist, having opened the door of the small room and drawn the vail, we saw ten or more images carved and cast. Of these, three or four were of Mary, one of Christ on the cross, one of the Apostle James, one of Sevuttiar, a celebrated Jesuit priest, and one of Michael, with a pair of balances in his hand. Behind all these, a little elevated, stands a rude image of Christ, with the face to the wall, intended to represent his ascension. In the large room, nothing like a pulpit or desk could be seen. On each side of the inner door were receding shelves, to hold the images when brought out for worship.

The sight was a painful one. Alas! that Christianity should be sunk to the level of the grossest heathenism. Alas! that the name of Christ, which should be as life to the dead, should come to mean no more than that of Siva or Vishnu.

Government Salt Pans.

Wednesday, 9. On the way to-day we visited one of the government "salt pans." An Ameen, who has charge of eleven pans, accompanied, and answered all questions asked. The ground is first excavated six or seven feet deep, to the extent desired. This is divided into plots by small ridges, and the bottom made hard by pounding. The water from the part not made hard, is let into these plots to the depth of four inches Fifteen or twenty days are sufficient for the salt to form. This is then collected by stirring it with a piece of board four inches by ten, with a handle in the centre somewhat like a rope. It is placed in small heaps by the plots, then measured and put in large heaps for sale.

To preserve the salt, the heaps are covered with old mats, and then with earth pounded hard. In each heap are four hundred marcals, which heretofore have been sold for three hundred rupees. Recently a small reduction has been made. For making one "garce"—one hundred and forty-four bushels nearly—the government pay ten rupees eight annas. This is sold for one hundred and thirty rupees, leaving, after all incidental expenses are paid, a large margin for profit. The yearly receipts from the eleven salt pans under the care of the Ameen who accompanied me, are four hundred thousand rupees, and the expenses fifteen thousand. These are only a part of those carried on by government.

Concluding Remarks.

During the tour, thirty-eight villages were visited by myself and the catechists together, and about twenty by them alone; in all of which Christ has been made known as the Savior of sinners, and in nearly all either tracts or portions of the Scripture have been left to bear witness for him. The result will be known only in the day of account.

Such a tour gives the missionary a more vivid conception of the greatness and difficulty of his work. We traveled one hundred and seventy-three miles, yet but a small part of the Sivagunga Zemindary passed within the range of distinct vision. Of the villages within sight, we visited perhaps one-fourth, certainly not one-half, and saw probably not more than a tenth of the people in each. How many visits would be requisite before it could be said with truth, the gospel has been preached to all the people in those fifty-eight villages! And how much time and labor would be necessary that the same might be said of the many thousands of people in the Zemindary! The thought is enough to make one weep, if weeping would aught avail. How long should the churches of America permit one missionary to toil on alone, sinking under the weight of his burden, and sighing for deliverance for which he dares not hope.

Again, such a tour serves to deepen the impression of the universal depravity of our nature, and of man's lost condition. Whether one mingles with heathen, Mohammedans, or Roman Catholics, he sees nothing of purity, of honesty, or of true reverence for God. The heathen tells him that God is one, and in the next breath that there are gods innumerable; and shows by his actions that his own passions and lusts are the gods whom he really serves. The Mohammedan tells him that God is one, yet shows by his conduct that he understands neither his character nor laws; or if he knows, it is only to despise them. Not many people can be found more dishonest, or more vile, than the Mohammedans of this district. The Roman Catholic tells him that God is one, and that Christ is the Savior of men; while, ignorant of the way of access to him by faith and repentance, he worships Mary, images, and the cross.

If those who have pictured the inhabitants of India as living in innocence and peace before they were disturbed by the missionaries, would come and dwell among the people, where they continue as they have been for centuries, they would feel how false have been their speculations, and would know that the Bible is true when it says, "They are all gone aside, they are altogether become filthy, there is none that doeth good, no, not one."

To the missionary at such a time, precious are the promises of God—very precious the assurance that "in the last days, the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it."

Ahmednuggur.

LETTER FROM MR. BALLANTINE, JULY 26, 1856.

Death of a Blind Native Christian.

In this letter Mr. Ballantine gives some account of a native Christian woman who had just gone to join the innumerable company of the redeemed. He introduces the narrative with the remark: "As one after another of our native converts is removed to a heavenly home, we cannot but rejoice and give thanks to Him who manifests his rich grace to those who were once in heathen darkness;" and closes it by asking, most pertinently, "Who would not rejoice to be an instrument in rescuing such a soul from heathen darkness and degradation, and preparing it for the joys of heaven? Who would not feel that it amply repays for much of toil and pain, to see even one such soul ascending to glory, singing the praises of redeeming love?"

A poor blind woman has, within a few days, gone to her rest in her Father's house above; and although humble and obscure, and exceedingly poor so far as this world is concerned, yet some circumstances have led me to mention her particularly in my correspondence. You will remember the old blind woman who was almost the first to meet you, and shake hands with you, when you met the native Christians in their prayer meeting, on the day of your arrival here. You remember how the tears flowed from the sightless eyes of that poor woman as she blessed God for sending missionaries to Ahmednuggur. Mr. Thompson described the scene in his address at the anniversaries in Boston, in May last. Yes, she now gives thanks in heaven, as she never could on earth. She was the oldest member of the native church here, in fact the only member of the church admitted before I came to Ahmednuggur in 1836. She had been twenty years a Christian. She loved the word of God, and delighted in having those who would do so, read and explain it to her, manifesting the same interest in it till the last. She has been failing for several months, and looked forward to the approach of death with joy. When we spoke to her of heaven she would seem to gaze upward, and would express great longing to be there. Vishnoopunt often visited her, and read the Scriptures and prayed with her; and he would frequently take with him one of the young men recently baptized, in order to show them how a Christian felt in view of the approach of death. These young men, though of high caste, (one of them a brahmin,) were deeply interested in visiting her, notwithstanding she was of one of the lowest castes among the Hindoos. The tears would roll down her cheeks when it was mentioned that they had come to see her, and she would say, 'What great mercy God has shown to you in bringing you into his kingdom; how we should praise him.' She often remarked that all her hope was in Christ, and that she longed to be where he is. She exhibited great patience in her last sickness, although usually rather petulant.

The husband of this woman, who was also blind, died several years ago, "having given unusual evidence of love for the Bible, and of desire to know as much as possible of its precious contents." "He would frequently go to some man who could read, and have him repeat a verse of Scripture (in the place he would point out) once or twice, and thus commit it to memory." In this way he committed large portions of the Bible. After his death, the widow met with other afflictions. Three years since, a daughter died of cholera, leaving two children. She too died as a Christian, with firm confidence in the Savior, whom she had for several years professed to love. "The mother has now gone, leaving a son and a daughter. The daughter is a member of the church, and attends the girls' school under Mrs. Ballantine; the son is employed in one of the printing establishments in Bombay."

She did not fear death, nor was the thought of dying at all painful. She felt sure that Christ would receive her, and she often appeared astonished at the greatness of the glory prepared in heaven

for her. She loved to have the native brethren read and pray with her, and would often send for Vishnoopunt to come for that purpose. She told him that she longed to attend Mrs. Ballantine's meetings for reading the Bible to the women, as she always did when well; but now she could only lie there, and therefore she wanted him to read the Scriptures and pray with her. Mrs. Ballantine once expressed the hope that her life might be spared still longer. "Oh no," said she, "rather pray that I may die soon, for you will all be worn out with watching upon me." She is now released from all the trials to which she was subject here, and, no doubt, is rejoicing in the glories of that Savior whom having not seen she loved, and whom she is now permitted to behold face to face.

To this narrative Mr. Ballantine adds the following statement: "The Spirit of God is still in our midst. In this we have reason to bless God and take new courage. We hope to be able to tell you soon of another brahmin youth plucked as a brand from the burning. Pray for us that the good work may go on."

Nestorians.

LETTER FROM MR. BREATH, JULY 31, 1856.

MR. BREATH writes briefly, but refers to several topics of considerable interest.

Notwithstanding the marked opposition of the government and of influential men, to our labors, there was probably never a time when the gospel made more progress than now. It is true, that our helpers, in their preaching tours, meet with bitter opposition on the part of some; yet, on the other hand, they find such evidence of awakened interest in others, that they are greatly encouraged; and even where the people are not especially interested in spiritual things, it is becoming more and more apparent to them and to us, that they are fast losing their regard for their superstitious observances. Our monthly concerts of late have been made exceedingly interesting by details from these helpers of their itinerating labors among the villages.

Mr. Rassam, the English Consul at Mosul, reports the conversion of a Papal missionary priest—by what means it does not appear—to the Protestant faith. He is a Swiss, and was formerly a Protestant, but was led by Puseyite tracts to embrace Romanism, with which he has now become horrified and disgusted. Mr Rassam, fearing his inability to afford the man protection at Mosul, has aided him to flee to India.

We have just heard from Mr. Rhea, who was well, and was proceeding quietly in his work. He reports great oppressions of the Nestorians of Gawar, on the part of the Turks; and Mr. Rassam writes to the same effect in regard to Nestorians in the mountains near Mosul. He has in vain sought redress from the local authorities, and has no encouragement to apply to Lord Redcliffe at Constantinople. As yet the war has done nothing for Christianity and civilization in the eastern provinces of Turkey; and it is to be feared that nothing will be gained directly by it.

The Persians have been driven by the Affghans from before Herat; so the government will probably listen to the demands of England, and ere long effect a reconciliation with that offended power. What the demands of the latter are, has not yet transpired; but if the result is the re-establishment of English influence here, and measures of amelioration and progress on the part of the Persian government, more will be gained than we have a right to look for from present indications.

The Kaim Makàm, the actual Governor of the province of Azerbijân, has returned to Tabreez from Tehran with vice-regal powers. He has summoned the great ones of his government to meet him to receive their orders. Among the rest, Askar Khan, the Governor of the Nestorians, was sent for. The latter was called in haste, to receive instructions relative to "new measures" which he was to carry out among the Christians. He will return in a short time, and then it will probably appear whether the government have abandoned their designs against us.

Diarbekir.

LETTER FROM MR. WALKER, AUGUST 15, 1856.

AFTER the close of the annual meeting of this mission, the health of several of the laborers imperatively demanding a change of air, they made a trip to Kharpoot, where they "were glad to behold the great promise of the field now under the care of Mr. Dunmore." "I shall be greatly disappointed," says Mr. Walker, "if from the numerous Armenian villages about Kharpoot

there come not, at no distant day, glad tidings for the lovers of Christ's kingdom."

During the stay of ten days in Kharpoot, Mr. Walker was attacked by a severe affection of the eyes, which rendered him nearly blind for four or five weeks, and "totally interdicted me," he says, "from reading and writing for many more weeks. Indeed I am but just beginning to make full proof of the eyes once more, thankful to Him who has restored to me this great blessing. Of course the writing of sermons was out of the question, but I have been able to preach most of the summer extempore."

"Our Mosul friends having been unable to carry into execution their plan of spending the summer at Mardin, were in a measure forced to spend it with us." This it is thought has not been without advantage. Mr. Marsh and the ladies have been able to sustain regular Arabic services, both on Sabbath and week days, in Cutterbul, an hour's ride from Mr. Walker's kiosk, with an audience varying from twenty to forty. "The inhabitants of this village, and more particularly the women, are better able to profit from Arabic than from Turkish preaching," and the faithful instruction given there this season, by members of the Mosul station, may be of much importance to that people.

The presence of these associates opened the way for Dr. and Mrs. Nutting, and Mr. and Mrs. Knapp, to spend the summer at the out-station, Hinee, where they went, June 24. "It was their plan to make the whole journey in one night, and thus avoid the heat of the sun on the road. But while stopping at a village to await the rising of the moon, Mrs. Nutting fell from a roof, receiving a somewhat severe but not permanent injury. After only about fifteen hours delay they were able to proceed." Dr. Nutting was soon called on professional business to Tocat. The others passed the season very comfortably at Hinee, where their stay was of the more profit to Mr. and Mrs. Knapp as the language chiefly used in the congregation there is the Armenian, to which, in accordance to the vote of our mission, they have devoted themselves.

The Gospel in Koordish—Native Helpers.

Some three weeks since, accompanied by Dr. Haskell, I made a visit of four days in Hinee, and found much pleasure in conversation with the little band of Protestants there. I was able also to meet with some of those who, for a season, last spring, drew near to the truth, but turned back again. Their consciences slumber not as before they were enlightened, and I hope they will yet be wise ere it be too late. Of the gospels as translated into Koordish by our native helper at Hinee, that of Matthew has at last been published at the press in Stamboul, and a few copies have been sent to us. We hope that this entrance of God's word will give light to the multitudes of nominal Christians in the mountainous regions north and east of us, who speak only the Koordish tongue. Our good Shemmas had waited most impatiently to see the Gospel in this language, for his soul has yearned over the multitudes perishing without the Word. So soon as he could get the box containing these books from the custom house, he retired to his room and poured out his soul in thanksgiving to God for his great mercy, and in prayer that he would now greatly bless his Word in this new tongue. He believes, as many professing Christians do not, in the power of the simple word of God to awaken and convert and save the soul. He believes the Savior had a meaning when he prayed, "Sanctify them through thy truth: thy word is truth."

Immediately after this, Shemmas started on a tour into the region of Sert and Mediat, taking with him the Word of life in Turkish, Armenian, Arabic, and Koordish. The two latter are especially needed in all that region. We have received letters from him from Sert, where he finds some inquiring after, and more who were willing to hear the truth. They entreat that a teacher may be sent to open a school, and they promise to send twenty children.

Some of our young men have been inclined this summer to labor more than heretofore for the villages in our immediate vicinity, going forth by twos and threes, and spending the Sabbath in reading the Scriptures and talking to as many as they can get access to. These villages vary in distance from the city from one to three hours. The reception met with by the young men is also varied, and sometimes very trying to poor human nature; but it is received with great meekness, and any token of good is gratefully acknowledged.

Congregation—Cases of Interest.

Our own congregation has not been diminished this year during the hot season, as much as last year; and I hope there has been a deeper interest in the preached Word, and a more earnest desire to know what God would have men do, and what they must do in order to secure eternal life. A number of intelligent men have been added to our community during the year, from

whose influence we may hope much good. But when looking at the feebleness of the means which have been and are employed in this city, I am led to feel very deeply the fact, that God leans not upon human instrumentality in carrying forward his work, though he may condescend to use it.

We have in our congregation a young woman, blind from early childhood, who has been in some way, by the Spirit's wonderful working, led to receive and love the gospel,—the only one thus led of her family and circle of relatives, many of whom are among the most bitter opposers of Protestantism in the city. When their persuasions and arguments have failed to convince her of her error, and to quench her love for the sanctuary where the simple truth is preached, her mother and brothers have resorted to violence. But still she remains firm and steadfast. To secure her from personal violence, and to enable her to attend our worship, it became necessary for me a week since to interfere and remove the young woman to another home, where she might be free to worship God according to the dictates of her own conscience. It was, with her, a leaving of mother and kindred and home, apparently for Christ's sake, and she a poor blind girl! It is her great delight to have a little boy come and read to her, every day, a chapter or two from the Bible. Much of the Gospels she can already repeat from memory. I have just learned that the brother has been and entreated her to return home, and that she has gone, on the promise of better treatment. It is wonderful that of all that family, she should be singled out to be the first to receive the truth. She has now remained firm nearly three years.

The case of the individual mentioned below is one among many now occurring, which shows that there is reason to pray in hope that blindness may be removed from the followers of the False Prophet, as well as from those connected with the degenerate Christian sects of Turkey.

More than a year ago, I observed in our congregation a young man wearing a head-dress differing somewhat from that usually worn by the Christian sects of Diarbekir, and I supposed him to be a stranger in the city. On passing out after service I bade him welcome to our place of worship. He continued to come very frequently to our chapel, generally sitting a little one side, and near the door. I learned that he was a Mussulman, pretty well convinced of the error of his faith, and of the truth of Christianity. Not long after he enlisted as muleteer in the service of the English land transport corps, and went to Sinope, where he remained some months. After coming back, in the spring, he became a still more regular attendant upon our services, no longer sitting one side, but in the midst of the congregation. The matter began to be noised abroad among these bigoted Mohammedans, and it was deemed better by our Protestants that the young man should leave for the sea-board, where he may renounce Mohammedanism with some hope at least of being safe from violence and death, for which it would be utterly in vain to hope here. The influence of the new firman and its boasted privileges, is not in the least felt here, and we wish that the Christian powers could know how utterly void, so far as the interior provinces of Turkey are concerned, are the promises made by the Sultan and his ministers to ambassadors at Stamboul. The Mussulmans of Diarbekir are proverbially bigoted, and I have no hope for them, or for toleration from them, until by the presentation of a pure Christianity by *Protestant Christians*, they are led to view it as a different thing from that pretended Christianity which has for centuries been presented to them by the various Christian sects. My hope for Mussulmans is in the conversion of Armenians and Jacobites.

Mr. Walker's labors were soon to be sensibly increased by the departure of a very worthy and efficient native preacher, Tomas, for Bebek seminary, where he proposes to spend two years more. "He has been of the greatest value to us and our work," Mr. Walker says, "and we earnestly hope that he may at some time be returned by the great Master, to become the pastor of the church in this his native city."

Kharpoot.

LETTER FROM MR. DUNMORE, JULY 30, 1856.

SINCE his last communication to the Missionary House, dated February 12, Mr. Dunmore says, "Cares and labors have been so steadily and constantly accumulating, that my hand has not been free to record a fraction even of the most interesting matters of intelligence. The winter passed away with comparative quiet; but with the opening of spring our work has opened afresh."

Hohannes Vartabed.

From the time that Hohannes Varta-

bed "went out from us, because he was not of us," the truth has made more decided progress, and awakened more general interest and inquiry throughout this region than ever before. While this Judas has been zealously employed in betraying the Lord into the hands of his enemies, God has overruled all for his own glory and the advancement of his own cause. Soon after leaving us he commenced a tirade against Protestants, and in his harangue in the old church he once declared himself ready to meet the Protestants in debate. As he is regarded by his people as the most learned Vartabed this side of Stamboul, I thought it might pay to take up the gauntlet. I wrote him a short note and invited him to meet me at some convenient time and place for discussion, that he might convince me of wrong. This he declined absolutely, and proposed to conduct the controversy by letter; but after exchanging three notes, and making a few puerile attempts at sharp shooting, he retired from the field, and refused to receive another communication from me. The result was decidedly favorable to us; but feeling sore at his discomfiture, he resorted to all manner of fabrications and base expedients to stir up the people against us. He did not hesitate to say, that his *people loved a lie rather than truth, and he preached lies to them.* But his course of shameful glorying was soon brought to an end.

He had succeeded in awakening a bitter feeling among the people towards the missionaries, "and in removing from before their eyes the fear of God or man." Our brethren, on the other hand, "possessing their souls in patience," bore long with their weakness and ignorance.

About two months since, early on Sabbath morning, one of our native brethren came to inform me that a child of a neighbor, who frequently attended our meetings, had died during the night, and he wished me to bury it. As we had no separate place for burying the dead, of course the interment must be in the old Armenian burying-ground. After satisfying myself that the father of the child had a lot there of his own, as every family has, I started for the house with a few of our people, to remove the dead to the grave. We were met at the door by three Armenians, who came to say that they were not willing we should proceed without permission from their Bishop, who was at a monastery four hours distant. I replied that we were not under the authority of their Bishop, and could not accede to their proposal; that the father of the child was not a Protestant, but had requested me to bury his dead, instead of calling a priest; and as a duty I must do it. On reaching the ground, we found a crowd of Armenians, who had not allowed the grave to be dug. It was soon prepared, however; but the moment the bearer attempted to lay the body in its resting-place, several Armenians rushed forward to prevent it. I then took the body and laid it in the grave with my own hands, and had nearly covered it with earth, when six men rushed upon me, one pushing, and another pulling, and another seizing my cane to wrest it from my hand. Finding myself in rather a cramped position, and my entire strength called into requisition for escape from their hands, I stepped down the hill-side with a strong man who kept firm hold of my cane. Passing thus through the crowd, I made a sudden halt, and left my friend lying at full length some distance below me. On turning about, I found that the people had thrown the body out, and were filling the grave with stones. At this point two Zabtias came from the city authorities, and requested us to wait till orders could be had from the Defterdar—the Pasha being absent—respecting the burial. To this we readily assented, and left three men to guard the body and read the gospel to those present. But as it was Ramazan (Moslem fast) we must wait till late in the afternoon for the Defterdar to come out of his harem. During the day the Vartabeds, priests, princes and Bishop rallied from the city, villages and vanks, and assembled at the house of the Patriarch's *vekil.* They sent a man to us proposing a compromise. We might bury in their ground, a few feet from the chosen spot. But we declined a compromise, not feeling particularly conservative after what had passed, and determined to leave the decision with the civil authorities. At *ikindi*, (about two hours before sunset,) the Defterdar appeared at the gate of the palace, where he was wont to sit awhile for *keff.* The Armenians lost no time in presenting their case; but he treated them with decided coolness. I sent a man to him and requested an interview, which was readily granted. He treated me with the greatest civility, rising on his feet to greet me. We had scarcely exchanged salutations, when the Bishop formerly of Aintab, came with a host of Vartabeds, priests and princes. The Defterdar turned at once to the Bishop

and inquired what his business was. He replied: "That man," pointing to the child's father, "has become a Protestant, and his child having died, he called this bodvilli to bury it, and we protest against its burial in our grounds." The Defterdar asked the age of the child. "Three or four months," was the reply. "Then," said he, "if the father is a Protestant, the child is not. The child was an Armenian, and it must be buried in the Armenian grounds." Then rising, as if in a rage, he said to them, "It is a year and a half since a similar difficulty occurred at Maden, and why have you not procured an order from Constantinople in all this time, if you do not wish Protestants to bury their dead in your grounds? Away with you; go about your business and behave like men, you lawless set." He then dispatched two Zabtiés with us to prevent any further disturbance; and after giving him the names of the six men who made the assault upon me, whom he promised to have imprisoned the next morning, we returned to bury our dead. At the grave, we had a quiet and attentive audience of nearly two hundred, a large proportion of whom were youth. Priest Kevork read a part of the 15th chapter of 1st Cor.; and after offering prayer, I addressed the spectators about ten minutes. We then sung part of a hymn and retired, with the assurance that a happy impression had been made, and with truly grateful hearts for what the God of all our mercies had done for us.

The Reconciliation.

But the end was not yet. The six men above named were arrested and taken to Mezerch. The Armenians rallied all their forces and protested against their imprisonment, threatening to write to Constantinople and have the Defterdar removed from office, &c. But the men were finally imprisoned, after some delay; and the Armenians finding their cause a hopeless one, surrendered and began to sue for peace. The second day after the arrest, they petitioned me to have the prisoners released. The terms of reconciliation were these. The Bishop, Hohannes Vartabed, the Patriarch's vekil, and a prince in the city, were to meet me at my house, or at Mezerch in the Turkish mejlis, acknowledge that they were in the wrong, retract falsehoods and slanders against us, and promise good behavior in future. All was assented to except the place of meeting. It was finally agreed that we meet at the house of a prince a few steps from my house, and after reconciliation all were to accompany me home for a friendly call. All were present except Hohannes Vartabed, whom they said they could not find; but in his stead another Vartabed, a priest, and several other persons came. They frankly confessed their faults, declared that Hohannes Vartabed was the chief instigator, a prime cause of all the difficulties between us; and promised friendship for the future, and to allow us to bury our dead peacefully in their burying-grounds. After a friendly talk of full two hours, the Patriarch's vekil said to me that the Armenians were a feeble and defenceless nation in the hands of the Turks, that they had influence no longer with the authorities, and they requested me to lend my influence for their protection! All accompanied me home, took a cup of tea and a friendly leave, and the prisoners were that day released. "So they hanged Haman on the gallows that he had prepared for Mordecai."

Calls from New Places.

Mr. Dunmore gives an account of openings, and calls for labor in the "region round about" Kharpoot, which is certainly indicative of good.

Nearly two months since, a paper was brought to me from Keulvank keuy, bearing the names and seals of eleven heads of families, declaring themselves Protestants. Keulvank keuy, is an Armenian village two hours from the city, and but a few steps from Kevoork Vartabed's vank, or monastery, containing one hundred and fifty houses. There have been two families in that place, known as Protestants for more than a year, and the gospel light has been gradually spreading. Soon after this movement, and before a man could be sent to preach to them, they mounted their donkeys and rode into the city one Sabbath morning, to attend our services and renew their request for a man to break to them the bread of life. Priest Kevoork has since been their spiritual guide; going Saturday and returning Monday. This is the best that can be done for them at present. They have fitted up a place for worship, and intend to purchase a house and lot, and build a chapel this autumn, at their own expense. They assured me that all they would ask from us is a preacher and teacher for their children. I cannot but regard this as a most hopeful movement. True, no one can divine

what a day may bring forth, but we now see omens of good.

At Mezerch, the seat of the pashalic, about two miles from the city, the good work is progressing. We have recently commenced preaching services at our book-shop there, and on the first Sabbath we had twenty hearers, on the second Sabbath thirty, and on the third thirty-five. Our school there is increasing daily. At Shukhaji, a village six hours from here, on the Palû road, I am told that a goodly number are wont to meet on the Sabbath to read the Scriptures and worship God in simplicity, with none but the great Shepherd for teacher. I have never yet been able even to visit them. A man has just been sent to Palû to labor permanently, and another to Chesmook. Requests for men are constantly coming in from other places, but we are not able to supply one half the demand. We have now eight men in our employ as preachers, teachers and colporters; but twenty-five men would scarcely meet the wants of the field to-day. Aside from the three hundred and sixty-six villages on the plain, there are a much larger number of cities, towns and villages, among the mountains, and in the surrounding region within this field; and we have constant calls from every quarter to thrust in the sickle and reap. I have the work of three men now on my hands. Two missionaries should be in the saddle more than half the year in this field.

Visit to the Mountains.

Mr. Dunmore had just returned from a tour of two weeks among the Koordish mountains, south of Kharpoot. About three weeks before, Khashadoor, the leading Protestant of Chermook, visited Kharpoot, accompanied by teacher Hagope, of Diarbekir, who had been sent to labor a few weeks in that region. "His sole object was," says Mr Dunmore, "to persuade me to visit that place, and furnish them with a preacher and teacher to labor among them."

After waiting more than a week without finding the desired man, I decided to give up my servant, and do the best I could, though alone, with an inexperienced boy.

As I had never visited that region, and was to return entirely alone, I took a Zabtia for guide. We left Kharpoot on the 17th, traveled eight hours on the direct route to Diarbekir, and leaving the main road four hours this side of Bakur Maden, we spent the night in a Koordish hut on the mountain top. The next morning we set out long before day, and reached Chermook two hours before sunset, having traveled full ten hours over a rough mountain road. We were welcomed by the little band of gospelmen, and entertained at the house of the head of the Armenian nation, who has long been friendly to our cause, and to the Protestants there. The incessant cry of "Prote," "Prote," by both Armenian and Moslem youth, assured us that there was an awakening in the town, and hope of future progress.

On Saturday we called on the Moodir, a scarcely half civilized native of the place, and a genuine specimen of a Turk, and presented orders procured here for the protection of the Protestants of Chermook, and to prevent the increase of their taxes; all of which he promised to attend to faithfully.

Sabbath morning Hagope preached to an audience of about twenty, and in the afternoon I had an audience of thirty. At present there are but six families openly Protestant, but the leaven of truth is gradually infusing life into the gross mass of that place. Chermook is a large Moslem town, about equally distant from Diarbekir and Kharpoot, but in this Pashalic, and contains some hundred and thirty Armenian houses.

Monday morning they started before daybreak for Severek, which is also in the Pashalic, and arrived there before night, having traveled twelve hours through a wild Koordish region, and over the great desert. They spent but one day there, which "was quite enough in the oppressive heat and filth of a city in the desert," and found but one man known as a Protestant, and but few at all inclined to inquiry. Severek is a city of about four thousand houses, but they were told that only one hundred and fifty of them were Armenian, and a few Jewish.

Choonkoosh.

Wednesday we returned to Chermook; and the next morning passed on to Choonkosh, five hours distant, and nearly due west. Having sent the Zabtia in advance to procure a place for us, he met us outside the town with salaams from the Moodir, and a request that we would come direct to his *konok*, and sit till a place could be made ready. We found the Moodir a very pleasant man, and being a native of Aintab he was evidently the better man for having come in contact with Protestants, and gospel influences. After some delay, the Arme-

nians reported that it was decided to entertain us at the monastery, about fifteen minutes walk from the town. We preferred a place in the city, but could not well refuse to be entertained at the vank.

They were treated very civilly by the Vartabeds and their attendants at the vank, and in the morning returned to the town, and spent the day in going from shop to shop through the market, reading and preaching the gospel. "All seemed friendly and ready to listen, while many were eager to know more about this new way; which we assured them was not new, but the good old way of Christ and his apostles; not another gospel, but the one and only true way of life." During the day they spent from ten to forty minutes each, at ten different shops, reading and explaining the word of God, and exposing the errors of the Armenian church, to groups of ten, twenty, or thirty persons. "At a low estimate, we preached saving truth to two hundred souls that day in the market, sufficient to secure their salvation, if they would obey from the heart what they heard."

We spent that night again at the vank, but in the morning, the Vartabed showed decided signs of dissatisfaction with our previous day's course, and plainly intimated that we had better remove to the town if we were going to preach the gospel there. A very comfortable and desirable house was procured for us by the Moodir, and he accompanied me to see that all was right, and to spend an hour in friendly converse. Most of the day was spent, like the previous one, in going from shop to shop, and with like success. The same day Mardeos, my servant, went to spend the Sabbath at an Armenian village of two hundred houses, one hour distant, where he had from fifty to sixty hearers during the day.

Early Sabbath morning I took Hagope and went to the church in the vank, as the people of the town for the most part go there on the Sabbath. After the close of the ceremonies the people gathered about us, and we spent nearly half an hour in exposing their errors and making known to them the way of salvation. Then, returning to our room, the people began to come in groups of ten, twenty, and thirty, most of whom seemed to be sincere inquirers after the way of salvation; while a few declared themselves convinced that the truth was on our side, and that ours was the only true gospel.

During the day a Moslem came in and spent an hour with us, inquiring into gospel truths, and exhorting the Armenians to give heed to our preaching, for we showed them the true way. While he was there prayer was offered at his request, which he declared was unexceptionable, though it was offered in Jesus' name.

Choonkoosh is in a wild mountainous region among Koords, and contains some five hundred Armenian, and two hundred Moslem houses. Although much has been said of the lawlessness and cruelty of the people, I have never been treated with more civility and respect any where in Turkey than in that place, by both Armenians and Turks; the latter showing themselves particularly friendly; and no where have I found a people so ready to listen to the blessed gospel of the Son of God. It is true that on visiting the place a second time things may be found very different; and it would be remarkable indeed if it should not be so. Yet I cannot but hope, and believe, that the precious seed scattered there will yet produce "the full corn in the ear," and that ere long the Sinner's Friend will make a rich display of his grace amongst the benighted ones of those wild mountains. But they should be provided with a teacher at once, and be frequently visited by a missionary. We took leave of Choonkoosh Monday morning, though urged by both Moslems and Christians to prolong our stay a few days, Hagope for Diarbekir, Mardeos for Chermook, and I for my lone home at Kharpoot. After crossing a rough and rugged mountain range of full ten hours' ride, with the Zabtia, I spent the night at a small Turkish village, five hours from the city, and rode in early the next morning; having made a tour of two hundred miles, in a region through most of which a Frank had never passed before.

Sivas.

LETTER FROM DR. JEWETT, AUGUST 22, 1856.

After writing a few pages on business, Dr. Jewett speaks briefly of the present state of the mission work in his field, which, it will be seen, is very gratifying.

The present state of the work of God in Sivas is apparently more encouraging than at any previous time. The visit to this place by Messrs. Powers and Farnsworth, in June last, seems to have been

productive of much good to the members of our church and congregation, awakening a spirit of brotherly love and renewed consecration to the work of the Lord.

The average attendance upon the Sabbath services is considerably larger than it was only a few months since. Not a Sabbath passes without our seeing quite a number of new attendants upon divine worship. The room now occupied as a chapel, though much more commodious than the one thus occupied previous to the present summer, seems to be fast filling up, and will, at the present rate of increase, soon prove quite too small to accommodate our audience. In our shop, where medicines are dispensed, and books and tracts offered for sale, more or less religious discussion is held daily. In the market-places, and in the city generally, a marked increase of readiness to engage in such discussion has become very obvious within the last few months. No open persecution now exists; and it is very rare to find a man who will try to defend the doctrines of the Armenian church. The spirit of inquiry is not confined to the Armenians, but is evident among the Greeks also. As the Greeks understand Turkish, one service each Sabbath is in that tongue. In a few instances, Mohammedans, both men and women, have been present at this service.

From Giurin, a large town, distant from Sivas about twenty-four hours, that is, seventy-two miles, we have from time to time, for several months past, received information which leads us to hope that a good work has begun in that city. Last week a man from the place called upon us and urged, with much apparent earnestness, that we would send a preacher of the gospel there. He says there are already several "gospel readers" in the place, openly known as Protestants, who very much need and desire a spiritual teacher, a "shepherd," to use his words.

Giurin has a population of about six thousand Armenians. It is the last link in the chain of large towns extending from Aintab to Sivas where, hitherto, the gospel has not been formally preached. Now the light has begun to dawn upon this place also, piercing even to its wild and beautiful recess among the mountains. A preacher should be sent at once, but alas there is no one here ready to say, "Here am I, send me!" The harvest is great; the laborers, how few!

We most need two things; one—the special influences of the Spirit of God to give power and efficacy to the preached word; the other—men to preach Christ to those who are pleading for the bread of life. The supply of the first want must come directly from heaven, that of the second, directly from America.

Dr. Jewett says, both the mission families at Sivas are in good health. "The climate is very fine, and apparently quite salubrious. Midsummer has past, but the heat has not been at all oppressive." Though the mercury has been as high as 93° Far., the climate is so dry that the heat has been hardly perceptible in the house, and the nights have been invariably cool.

Trebizond.

LETTER FROM MR. POWERS, AUGUST 7, 1856.

A Pleasing Contrast.

GIVING an account of a tour he had recently made to Tokat, Sivas, Cesarea, Yozgat, and Marsovan, Mr Powers first speaks of a former visit in the same region, and of the very gratifying contrast between the state of things then and now. This contrast, he says, "every where and constantly forced itself upon my mind, and was a subject of pleasing reflection while threading my weary way through this circuit of five hundred and thirty miles, to say nothing of three hundred and sixty miles of water."

Nine years ago, for the first time, I visited Tokat. At that time we had a bookseller in that city, and a few individuals professed to be interested in the truth. But that bookseller has turned out a very wicked man, and not one of those then interested in the truth is now found among the Protestant ranks. Not a family would then take me in, except for the sake of exorbitant pay, and during the four weeks I spent there I could not get five persons together on the Sabbath to listen to the preached Word. I was looked upon by the mass of the people with the utmost suspicion, and of those most friendly, not one except the bookseller dared to be seen in company with me. Our books, however, had been somewhat circulated, and had to some extent awakened a spirit of inquiry. But still, here and in all the other cities above-mentioned, almost profound darkness and moral death prevailed. Not one missionary resided in that whole region, not one native helper except this bookseller, was employed, and so far as known to me, not one awakened mind,

except the few that had been awakened through his agency and that of the books he had distributed. In all that vast region, there was not one evangelical congregation, not one church, not one little gathering for reading the Scriptures and prayer, and not one Christian family to welcome the missionary except for the sake of gain.

Now for the contrast. Some miles before reaching Tokat I was met by the missionary with words of welcome. As I approached the city, theological students met me with their hands full of delicious cherries, and every word and look expressive of welcome. As I entered the city, native helpers and other brethren intercepted my path with welcome on their lips. On entering what more than fifty years ago was the palace of a Pasha, two mission families welcomed me to their hearts, their table and their pleasant home. My departure from these several places was not less grateful. The brethren, sometimes to the number of a dozen, some on foot, some on horseback, escorted me out of the city and sent me on my way amid a shower of benedictions. How different this from my first visit into this region. I can never forget the delightful intercourse I enjoyed during this tour with brethren and sisters, both American and native, at the several stations, and the satisfaction I felt in seeing so many now interested listeners to the truth, and the pleasure and joy I felt in preaching to them the gospel of Christ.

In the whole region now visited, I found six mission families, and I know not how many native helpers and preachers; five congregations, four organized churches, five common schools, and one high school, for educating helpers and preachers. The congregations on the Sabbath were, at Tokat rising of sixty; at Sivas, sixty; at Cesarea, one hundred and thirty; at Yozgat, twenty-five; at Marsovan, eighty. At Yozgat, our excellent brother was suffering from recent acts of persecution. In a pecuniary point of view he had sustained, for him, great loss. But he took the spoiling of his goods with a truly Christian spirit, and I doubt not that many others will learn from his example the power and excellence of true religion. At all these places our books are offered for sale, many are purchased and read, and hundreds of the people are convinced of the truth and more or less ready to embrace it. A great work has been done, and having been the first missionary to make a formal proclamation of the gospel in Tokat, Sivas and Marsovan, and having now visited Tokat for the sixth time, Sivas for the fourth, (including a stay once of five months,) and Marsovan for the sixth, (including a stay once of more than a year,) I could not but feel a peculiar and grateful pleasure in seeing the progress which the work of the Lord has made in these several places, and the ground of encouragement there is for the future. For, much as has been done already, we believe this is merely preparatory. It is the hope and anticipation of a future harvest that is the chief source of joy and satisfaction. Much fallow ground has been broken up, and much seed has been sown. We wait for the sunshine and the showers of heaven to bring an abundant harvest to perfection.

Gaboon.

LETTER FROM MR. BUSHNELL, JULY, 1856.

Mr. Bushnell's health is not perfectly good. "Some pulmonary debility," he says, "has prevented me from preaching as much in the surrounding towns as I could have desired; still I believe I have lost but two or three Sabbaths from illness in more than two years, and have generally preached from three to five times, and frequently during the week." Mrs. Preston has charge of the school at Nengenenge when her health permits. Mr. Adams makes his home there, "but spends most of his time in neighboring Pangwe towns, engaged in acquiring and reducing the Pangwe dialect to writing. He is kindly treated by the rude cannibals, who begin to feel considerable interest in having a white man live among them." Of the general state of his field Mr. Bushnell writes:

In reference to this station and the surrounding region, there is little of special interest to communicate; still when we review the past we find abundant occasion for thankfulness, and encouragement to persevere in our arduous and self-denying labor. Although we dwell beneath a torrid sun, and have all suffered more or less from exhaustion and debility, and some from malignant fever, yet death has not been permitted to visit our dwelling. We occupy one of the dark places of the earth, which are full of the habitations of cruelty, and on the borders of civilization; and itinerate among savage tribes who have no fear of God or man, and delight in scenes of

rapine and blood; and yet we have been preserved from the hands of violence. With none to molest or make afraid, we have enjoyed Sabbaths and sanctuary privileges, and labored to make known the gospel of peace to the people. Though our ears are daily pained by reports of wrongs and outrages in the community, and our hearts are grieved at the manifestations of heathen depravity and wretchedness, still we hope there is some improvement. Wars are less frequent and murders are not so public as formerly. The gospel has been preached so generally, that the curiosity to hear some new thing, which at first drew crowds around us, has passed, and now many of those who best comprehend the nature of the gospel and its requirements, manifest indifference or opposition. Having preached much of late against fetishism and devil-worship, some, whose craft is endangered, are endeavoring to prejudice the minds of the people against the truth, and to keep them still in the bondage of superstition. As we come in contact with the universal belief in witchcraft, and labor to expose the frauds and jugglery which are practiced by the devil-doctors in witch tribes, we find it to be one of the strongholds of Satan, and one which will not be relinquished without a struggle. The more we become acquainted with the people, the more we see of their desperate depravity, and perishing necessity for the gospel—the only remedy that can reach their case. The light is now shining sufficiently to make the darkness visible; and though it reveals a more than Egyptian night, we believe the truth is slowly but surely dispersing the darkness, and will ultimately triumph over error and superstition.

The school at Nengenenge is small, but the pupils are said to be making good proficiency. Several now read in Dikĕlĕ, Mpongwe, and English. "At times the Holy Spirit seems to be operating upon their minds, and we begin to hope that the hearts of some are renewed; but the temptations, and opposing influences from heathen friends, are strong and tend to hold them back from Christ and his fold." As soon as the services of a native assistant teacher can be obtained, it is proposed to increase the number of pupils. They hope also to be able to establish several day schools in the vicinity.

Reinforcements Wanted.

The Pangwes are gradually crowding the Bakĕlĕs and Shekanies down the river, and they will probably in a few years have entire control of the rivers above this place. Now is the time to commence efficient operations among them, and secure their acquaintance and friendship. Through them, we may soon gain access to the tribes beyond, among the hills and upon the highlands. But our progress interiorward will necessarily be slow, in consequence of the nature of the country and the character of the people. We are waiting to hear from Boston, and hoping to have our hearts cheered by the intelligence that a reinforcement is under appointment, or perhaps already on their way to join us.

Mr. Bushnell wrote as above before he knew of the arrival of Dr. Ford at Baraka, on his return from the United States. A few days later he adds:

We gave the Doctor a hearty welcome; but oh, how sad that he has come alone, and brings no promise of a reinforcement! We rejoice that the Board is sending so many laborers to other fields; but are there none for this? Must this mission, which has been planted and sustained thus far at no small sacrifice of health and life, be left to languish for want of laborers? Now, when our prospects are encouraging, and God is, in answer to prayer, opening new and vast fields in dark Ethiopia, must our hopes be disappointed, and these fields remain still unoccupied? We have begged for help; and though now disappointed and sad at heart, we will not despond, but anew, and with more earnestness, carry our wants to the throne of grace, and pray the Lord of the harvest that he will send forth more laborers into this dark portion of his harvest. And we shall not plead in vain, for he has promised that Ethiopia shall soon stretch out her hands unto God.

Proceedings of other Societies.

Foreign.

HAWAIIAN MISSIONARY SOCIETY.

Marquesas Mission.

The interesting circumstances under which the Hawaiian Missionary Society commenced a mission at Fatuhiva, in 1853, will be remembered. In the last number of the Herald, there is a reference to the visit recently made to that mission by Rev. L. Smith, of Honolulu. Mr. Smith has made a report of this visit which is published in full in "The Friend" (Honolulu). The more important portions of it will be found below, and it will be seen that there is occasion to rejoice in the good which has been accomplished at Fatuhiva by Hawaiian missionaries, aided by Mr. James Bicknell, who has labored with them harmoniously from the outset, but has not been under the direct patronage of the Hawaiian Missionary Society.

After referring to the circumstances which led to the sending of this deputation, and giving some account of the voyage, Mr. Smith says:

On Tuesday morning, April 15, (about 36 days from Honolulu,) we entered the bay of Oomoa, and dropped anchor a little after sunrise. The white flag created quite a sensation on shore. Having received no intimation that a vessel might be expected, and not being able distinctly to see the Hawaiian flag, they presumed that the French priest had returned.

Puu, the famous son-in-law of Matunui, being pilot, came off in a whale-boat, with the request from the missionaries that if there was a missionary on board from the Sandwich Islands, the white flag should be immediately lowered. The white flag was taken down, and Kauwealoha soon came off in a canoe and took me on shore, where we had a *meeting* and a *greeting* long to be remembered by us all. The letter-bag contained about one hundred and fifty letters, besides papers and pamphlets, and the emotion with which they were received you can well imagine.

I found our friends all in usual health, cheerful and happy in their work. But they had been obliged, for several months, to look a little too much on the "*shady side.*" Their foreign supplies, and available means for purchasing more, were exhausted. Brother Bicknell had sold his handsaws, plain irons, chisels, hatchets and adze, and one or two razors, in exchange for food. And the native missionaries had parted with most of their knives and forks and spoons for the same purpose. They had been obliged to spend considerable time in fishing, and in going to Hanavave, a valley some four or five miles off, in a canoe, where they succeeded in buying some vegetables *with pins*, which the natives there converted into fish-hooks. They said that they would soon have been obliged to part with their clothes, if their supplies had not come to hand.

I carried a five hundred dollar bill of credit, which will renew itself every year, and which, I trust, will prevent a similar embarrassment in future.

Mr. Bicknell's accommodations are so limited, and his mode of life so strictly "self-denying," that he could not keep a friend over night. But I had no difficulty in lodging on Kauwealoha's, or Kaiwi's settee; and it was not long before their tables were bountifully supplied with food. Indeed some of the friendly natives immediately brought in pigs, bread-fruit, and cocoanuts, and presented them to the "missionary father from Honolulu."

I embraced an early opportunity to inquire of Mr. Bicknell whether he would like to avail himself of this opportunity to make a tour of the islands? or any of the neighboring islands? or to make a visit to Tahiti? or to return to the Sandwich Islands? To each and all of these questions, he replied in the negative. "I feel," said he, "that the Lord is with us at this time; my course for the present is marked out, and I do not wish anything to divert my mind from it." To the questions whether he wished to be licensed, or ordained to preach the gospel, he replied, "Not at present."

I think him a very humble, devoted, pious, and well-meaning brother. He has the entire confidence of the native missionaries; he talks the language with ease and fluency; and is much respected even by the heathen party. Many of them call on him for medicines; and as a physician he has been of great assistance to the mission families. They all speak of him in the highest terms as a Christian and assistant missionary, and they would exceedingly regret to have him leave that station and go elsewhere.

On the other hand, he speaks highly of the native missionaries and their wives. He says they have lived and labored harmoniously together, and that they have sustained their characters as Christians and missionaries far better than he had any idea they would, considering the dreadful state of depravity all around them. And I confess that I was very happily disappointed in their civilized, family, and Christian deportment, at the table, around the family altar, and in the management of their children. The apparent respect and confidence

with which the natives daily called upon them for favors or advice, reminded me of what has occurred around my own door for the last twenty years.

The mission families are all reading the Bible through by course—two chapters every morning, and one every evening; except on the Sabbath, when they read three chapters in the morning and two in the evening. They have their devotions in the morning about sunrise, and breakfast afterwards.

The report next gives some account of the unreasonable and exacting course which had been pursued by Matunui, the Marquesan chief at whose request the missionaries were sent; a course which had led two of them to remove from houses they at first built on land which he gave them.

The letters which we received, previous to my visit, stated that Puu (the Sandwich Islander, Matunui's son-in-law) in a fit of intoxication, had thrown down the stone-wall which encloses the mission premises, and that he had used the most vile, abusive, and shameful language towards the missionaries. But on my arrival, I was happy to learn that he had repented of his conduct, and asked their forgiveness, and they were living on friendly terms again.

Puu, like his father-in-law, is a great beggar, and annoys the mission families very much. But while I was there he took hold like a man, and assisted them in getting their supplies on shore, and in various other ways. Even the heathen party are perfectly surprised at the long suffering and forbearance of the missionaries towards these two men. "Why don't you shoot them dead," they say; "we would, if they were to treat us so."

The kind and upright course pursued by the brethren has made them many friends, among whom are several who were followers of the French priest. "How different the spirit," they say, "of *these peace-making missionaries*, from that of our priest, who was so quick and passionate, and constantly threatening to call in the aid of the Governor, or of a ship-of-war, to accomplish his purposes."

Previous to my arrival at Fatuhiva, I had resolved (if practicable and agreeable to the minds of the brethren) to call together the principal chiefs on the island, and see if something could not be effected to bring about a friendly state of things, that the gospel may have free course from valley to valley. Matunui said he could easily notify the chiefs throughout the island, but he did not wish any such meeting; and the brethren thought the prejudices against Matunui so great, that it would be useless to call such a meeting.

Another thing which I hoped to effect was to secure some land for the mission, where they could plant potatoes, melons, squashes, &c., and thus be a little more independent of foreign supplies. But they said the hogs ran every where, and ate up every thing of the kind; and what the hogs left, the natives would steal. And when a native steals your property, there is no law for redress, except lynch law. But I was very happy to learn that this state of things is very much modified, especially in the neighborhood of the mission. They can now wash and hang out their clothes all day without losing any of them; but if a garment is left during the night, it is liable to be missing next morning. They all attend meeting on the Sabbath, and have no fears that thieves will break into their houses during their absence.

Sabbath—The First Covenant.

I spent but one Sabbath at Fatuhiva, the 20th of April. There were about twenty natives present, besides the mission families. At the close of the morning exercises, we celebrated the Lord's supper, and received Natua, their first hopeful convert, into the church. Natua has been friendly to the missionaries from the time of their first arrival; but it is only about eighteen months since he began to hope that he had made an unreserved surrender of his all to Christ. He appears well, and talks and prays like one who has been taught of the Spirit. Notwithstanding the opposition which he received from Matunui and others of the heathen party, he contends earnestly for the faith of the gospel, and thus far he has trampled upon their old superstitious notions, and heathenish tabus, with impunity. Indeed he strongly reminds me of the stand taken by some of the first converts at the commencement of the Sandwich Islands mission, and I humbly hope and pray that he may prove to be to that church and people, what Bartimeus and others have been to this.

At the request of the brethren, I administered to him the ordinance of baptism. Being the first believer on that island, they advised him to be called *Abraham Natua*, to which he cheerfully assented. I hope this society will ever remember him in their prayers, that he may prove faithful to his covenant vows, faithful to the missionaries, and instrumental of great good to his countrymen.

There is another man for whom they have hope, by the name of Kahukiaiwawao. He attended the meetings of the French priest for a while, but is now far better satisfied with the Hawaiian teachers. He is unwell, and says he fears he shall not live till their next communion. He was highly pleased with the exercises on the Sabbath; "so different," said he, "from the way in which the French priest administered the ordinance."

A chief, who sold himself to the French priest for a suit of clothes, is making friends with our missionaries. He has collected between sixty and seventy dollars to purchase a whale-boat, and has deposited

his money with Kaiwi for safe keeping. I asked him why he did not put his money into the hands of Matunui, or of some other heathen chief for safe keeping? "Because," said he, "if I do, I shall never see it again. But if I put it into the hands of Kaiwi I expect he will keep it, and return it to me again when I call for it." He also told me that if the French priest should return there again he should have nothing to do with him, except to deliver him a few chickens, which he left in his care.

The course pursued by the priest was a sore trial to our brethren; but the re-action now more than compensates them. Trials endure for a night, but joy cometh in the morning. The wrath of man shall praise the Lord, but the remainder thereof he will restrain.

A meeting for business was held in Mr. Bicknell's study on Monday, April 21, at which Mr. Smith proposed several questions for consideration. Three of these are given here, with the answers, and Mr. Smith's remarks.

1st. Do any of you wish to leave the missionary work and return to the Sandwich Islands?

After discussing the question freely, each brother unhesitatingly replied, "No, not at present."

On account of the ill-health of Kaiwihula, Kuaihelani's wife, there would have been no objection raised against their return, had she been so inclined. She is dropsical, and was so near the grave at one time, that they prepared her coffin for her. But she recovered, and has been quite well again. She had some symptoms of a return of the disease during my visit, yet she wishes to *live* and *die* on heathen ground. The Marquesans have such an aversion to being buried in the ground, that I think her life, death, and Christian burial among them may be overruled for great good.

2d. What are the obvious fruits of your missionary labors and self-denials at Fatuhiva?

"One hopeful convert has been received to the church; another is on probation, who will probably be received at our next communion. The number of regular attendants on the Sabbath has not been more than ten or twelve, (though there was twice that number on the Sabbath that I was there.) Between twenty and thirty have broken over the tabu system of eating, and now the men and their wives eat together.

"There is now quite a demand for clothing, hats, axes, hatchets, chisels, and medicines. Since the French priest left last September, several of his followers have become friendly, and attend our meetings—the rest have gone back again to heathenism. Our wives have taught nine or ten women to braid palm-leaf hats, and several to sew and make clothes. Previous to our coming here, the natives of this Oomoa valley were constantly fighting each other; but there has not been an instance of the kind since we came. They have been several times to fight the people in the neighboring valleys. Last October they joined with the natives of Evaeva against the natives in the valley of Hanavave, and after a war of nine days, having killed one man, the allies came off victorious; peace was then declared throughout the island. It is now safe traveling from valley to valley. The missionaries could have traveled before, but no other foreigner could have done so without forfeiting his life. Mr. Bicknell said there were many things obvious to him, which it might be difficult to explain to others. 'There is a general softening down of the manners and external deportment of the natives.'"

On the morning before I left, while the missionaries were putting up curiosities to send by me to their friends, one native after another came in with tapa, a poi bowl, an ornament for the ear, the head, the ankles; a fan, a cane, a war-cap, &c. &c., and presented them to the missionaries. On inquiring, What are these for? "*Aloha*," was the reply—a present. And when the box was full, and many things still unpacked, "Another box," they said; and they appeared to enjoy the scene as much as we do, who send abroad favors for the benefit of the heathen.

Having given you what the missionaries and their people have to say under this question, I feel constrained to add another paragraph or two myself. 1st. As to the influence which that mission has upon seamen who touch at that place. This influence may be indirect, it may be silent, "like leaven," *but it tells*. It is a good report that we have invariably heard from this missionary band. They do not hide their light under a bushel. A Christian mission, located at the mouth of the fertile valley of Oomoa, *is not, and cannot be hid*.

Again, the reflex influence upon the Hawaiian and American churches is worth more than all that has hitherto been expended upon that mission. Were we not moved by the Spirit of God in sending out those Hawaiian teachers and preachers of the gospel? And have we not prayed for them as for our own children? They have not betrayed the sacred trust committed to their hands. And already the Lord has crowned their labors with success. The American churches will bless God anew for what he has done for their children at the Sandwich Islands, and for their children's children at the Marquesas. Yes, in view of the reflex influence upon our churches, I unhesitatingly affirm, that all that has thus far been expended upon that mission, has been well invested.

3d. What is the probable number of inhabitants on this island?

"Numbering them by their valleys, they are as follows:

Valley of	Oomoa, . . .	300
"	Auia, . . .	120
"	Evaeva, . . .	320
"	Kaoi, . . .	40
"	Hanaui, . . .	40
"	Maunaoa, . .	20
	Total, . . .	940

The natives of Hanavave, 250 in all, deserted their valley, soon after the nine days' war of last October; and, by the aid of a small schooner and one or two whale-boats, they crossed over the channel to the island of Tahuaka, twenty-five or thirty miles distant."

Anti-Tabu Feast.

At my suggestion, we had an *anti-tabu feast*, which came off on the 22d of April. It was got up much after the manner of our pic-nics; i. e. each guest brought some food to be eaten on the occasion. The cooking was done, and the table and ground spread, on the mission premises, and under the direction of the missionaries. Invitation was extended to those only who were ready to renounce the tabu which prohibits the women from eating with the men. Abraham Natua was in his element, and did his part faithfully. Between thirty and forty sat down together, including the missionaries.

I read and expounded a verse or two in the first chapter of Genesis, where God said to Adam and Eve, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat." God's tabu tree in the midst of the garden, was tabu to the man as well as the woman. I then implored a blessing upon the occasion. Men and their wives were seated side by side; all were cheerful and happy. Matunui, who appears to be a Mormon in the matrimonial line, had a wife on each side. When the bananas were passed round, I noticed that after stripping down the skin, he first bit off a mouthful himself, and then held it to the wife on the right, and then to the wife on the left. The tabu dishes were presented one after another before the guests, from which they all feasted bountifully, and apparently with as much impunity as the missionaries themselves. For desert, the brethren distributed a few cakes of pilot bread, and poured a spoonful or two of molasses on their plates.

Before rising from table I addressed them, explaining the object of the feast, and how I wished them to break away entirely from the practice of degrading the women to a level with the dogs and pigs around their doors. 'In civilized and Christian lands, men and women eat and drink, and associate together; and what is tabu to the one is tabu to the other. But here I cannot go forty rods in any direction, without seeing something tabu to the women—a pig-yard, a hula-enclosure, an eating-house perched upon stilts for the men, a burying-ground, canoes, &c. &c. In traveling about this island, the women must climb up over these barriers, while the men sail round in canoes. We do not do so in Christian lands. There, men and women and children can all travel in the same carriages, boats, and other means of conveyance; they all eat together, go to the house of God together, and they mourn and weep and follow their deceased friends together to the grave-yard.' Kekela was my interpreter, and I trust the address did them all good. Mr. Bicknell made a few remarks suited to the occasion, followed by each of the native brethren. Kauwealoha read and explained the 7th hymn, "Auhea ka pono mau," &c., which was sung with spirit and melody. I then offered the concluding prayer and benediction. All passed off well.

The Missionaries.

The brethren there all speak the Fatuhivan dialect very readily, and I think them all worthy of the patronage of this Society. Their wives have made themselves very useful in braiding hats, and in cutting and making shirts and other garments for the natives; and also in teaching ten or twelve native women to braid hats, sew, &c. They also do the washing, ironing and mending of their own families, and that of Mr. Bicknell.

Mr. Bicknell purposes to visit Honolulu next winter, should he have an opportunity, on some whaleship. And should he return again in the capacity of a married man, I think it will then be wisdom and economy for this Society to remove two of the native families to some other island. This is perfectly in accordance with their own united opinion and wishes.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

Annual Report.

THE Society has laborers of some kind—preachers, teachers, colporters or agents, at thirty-four places mentioned in the Report. Of these, four are in England, twenty-two on the continent in Europe, six in Asia, and two in Africa. The receipts for the last year have been £29,873 6*s.* 5*d.*, exceeding those of the previous year by £1,100. The expenditure for the year was £29,489 17*s.* 6*d.* The conclusion of the Report is as follows:

In reviewing the Report, your Committee would first place before you, in the words of one of their own missionaries, with whose view they concur, what appear to have been the general results following the preaching of the gospel to the Jews.

"I perceive," he remarks, "first of all, increased knowledge of the New Testament among them. They quote large portions in their writings from that sacred source, some-

times for the sake of showing what the true spirit of Christianity is, sometimes to prove that Jesus was in favor of their own tenets. The same knowledge is observable in conversing with them.

"Again, there is a marked willingness amongst them to listen, when spoken to of the way of salvation by any Christian, not the missionary only, who has the welfare of souls at heart. I know one Christian family, where between seven and eight hundred Jews in course of time have been spoken to, *not in vain;* for I have seen three believing Israelites who heard for the first time the name of Jesus in the house of that family. I know of another Christian family where a still greater number of Jews have heard of Jesus as the Christ, with similar happy results.

"Again," he adds, "it is worthy of note that Jews and Gentiles *unite* for the promotion of charitable objects, and for the advancement of the arts and sciences; but especially it is interesting to know that learned Jews and learned Christians meet together to read critically, and in the original languages, both the old and New Testament Scriptures, in order to promote Biblical knowledge.

"Further," he observes, "there is a different spirit manifested, and altered feelings shown by the Jews at large to those of their body who embrace Christianity, exhibiting a great contrast to those which prevailed formerly. The only Jewish organ in this country recently expressed the following sentiment: 'God forbid that we should be so uncharitable as to suppose that all conversions from Judaism to Christianity proceed from interested motives.'

"There are also," continues the writer, "believing Israelites, now residing almost in every town of note in England, whom I occasionally meet when preaching for the Society in the country. In one place, three members of a respectable family are believers in Christ; in another, three families of the same class have embraced Christianity; and in many places I have conversed with Christians who have admitted their Jewish origin. And if we consider the number of well-informed and well-educated Jews, who have from time to time become Christians, some of whom belong to the clergy of the Church of England, some are ministers among our Nonconformist brethren, others are ministers of the Established, others of the Free Church of Scotland, while not a few are missionaries, Scripture readers, Christian schoolmasters, or professors at Christian Universities, we can come but to one conclusion, 'The Lord hath not cast away his people whom he foreknew.'"

Unfeignedly do we rejoice at such a state of things, described by one intimately connected with the work among the children of Abraham, and a careful and deeply interested observer of their condition. Most of you are acquainted with these circumstances; but it seems desirable to place them once more before you; while we would also remind you of the large number of Jewish Christians, who, in the less obvious walks of life, are adorning the doctrine of Christ, by a holy and consistent conversation, and from time to time giving evidence of the reality of their faith by the blessed peace derived only from Jesus, which has marked their departure from time into eternity.

The baptisms during the year have been fewer in some places and more numerous in others. It is natural to look for a decided profession as the result of so much labor; but we must remember that no certain relation can be assumed between the efforts bestowed and the *visible* fruits resulting; while as faithful laborers we rest assured that a full harvest will ultimately crown all our anxieties and self-denial. But if, in one respect, the number of baptisms may seem discouraging, at least there is a feature in such a state of things which may suggest confidence in those who are carrying on the work. Baptisms might be multiplied with unlimited facility; but we believe that your missionaries entirely sympathize with your Committee in the feeling, in which they rejoice to know that the supporters of your Society generally concur, that in no case is a sinner among the Jews to be encouraged to confess the Savior unless he can do so from having felt the regenerating power of the Holy Ghost, and from having become the subject of the saving grace of God. At the same time it should be recollected that it is impossible for us to estimate the real amount of blessing vouchsafed, seeing that it must always considerably exceed what appears on the surface. This is explained not only by the secret character of the work done in the heart of the convert, but also by the circumstance, constantly recurring, that the fruit is often yielded without betraying the instrumentality by which the seed has been sown.

And we may also remark that much, which does not as yet perhaps amount to decided conversion, is not to be depreciated as if it were no advance in the work of bringing Jewish wanderers into the fold of Christ. Travelers, sometimes superficial observers, or from the necessarily hurried character of their inspection, often return home under misapprehension as to the work that is really being done; and if we may allude to a particular station as illustrative of this, none has suffered more in this way, as indeed might be expected, than Jerusalem, the Holy City. But the labor there has been patient and abundant, and the success on the spot far from small in the eyes of those who can find it in their heart, like the angels, to rejoice over *one* sinner that repenteth; while indications occur from time to time of fruit, resulting from efforts at Jerusalem, gathered in distant lands, and laid up as future reward, to the surprise and delight of the weary laborer in Palestine, who has been sowing in tears, and has often nearly fainted at his apparent failure. The same is true, more or less, of all our missions.

It will have been observed that the funds of the Society have again advanced after the diminution which occurred last year, and that a large portion of the increase has been received from Ireland. Your Committee cannot forget that your Society was in some way connected, as an occasion, with the efforts which have been of late specially blessed to the sister country; and they cannot but feel that your Society may be much indebted, in return, to the labors so promoted, for the recent increase of income. May all those Societies which are seeking earnestly and faithfully the salvation of souls, ever thus mutually promote each other's objects, by strengthening their common principles and cherishing the growth of their common affection.

Your Committee felt that it became them to be cautious in enlarging the sphere of the Society's labors under the circumstances of pressure occasioned more particularly by the war. Still they have found it impossible to confine it within its former limits. They could not, you will have observed, resist the inducement, which seemed providentially offered, to open a mission at Turin, through which it is easy to see the truth might, under the blessing of God, reach large numbers of Jews in Italy and elsewhere. In Paris, too, they have ventured to set on foot a mission, for which Christians in that city have for some time earnestly implored them to make arrangements. They have also consented that Mr. Stern should proceed on a journey into Arabia, an object he has long had at heart, where he is likely to have opportunities of making known the gospel to a large and interesting body of the Jewish people, known to be scattered throughout that region. Again, the peace which has just been concluded, and from which many of the Jews expect great results to their nation, is likely to bring within our reach thousands of the children of Abraham, to whom otherwise it is very unlikely we should have had access, especially in the Danubian provinces. And the extraordinary firman which has been issued by the ruler of Turkey, is likely to afford openings to *your Society*, to an extent not to have been anticipated; the Jews themselves feeling and confessing, that all which tends to help forward inquiry and education, aims a direct blow at the system of Judaism as it exists; and having no slight impressions, that any thing in the form of toleration is inevitably progress towards Christianity. You have not allowed the pressure of the times to diminish your support of the Society for promoting Christianity amongst the Jews. Surely all these circumstances, to which we have just adverted, ought to stimulate that support to the utmost. With such opportunities and such openings, efforts should be multiplied and sustained by increased intercession, and more unreserved devotedness to the Lord's work. Your Committee hazard no opinion as to the results of the peace upon the Jewish nation. They believe that Jerusalem shall yet be made a praise in the earth; but they leave the accomplishment of this to the Lord's way and the Lord's time. In the meanwhile every thing speaks distinctly to the heart of the Christian, that in every land there is a remnant according to the election of grace, which it is the privilege of Gentile Christians to gather. About this they would be earnest, and they invite you to give them redoubled help. They are sure that all effort put forth on behalf of the Jew will flow back with tenfold blessing on exertions made to bless and save the Gentile; and they cannot but feel that in seeking by all means the salvation of Israel, they are hastening the purpose of Israel's God, that Jesus shall be his salvation unto the ends of the earth.

CHURCH OF SCOTLAND.

Schools and Preaching in India.

The "Report to the General Assembly, by the Committee for the Propagation of the Gospel in Foreign Parts," presented at the last meeting of the Assembly, contains a special report in regard to a change which may be required in the mode of conducting their missionary operations in India. This special report, as it discusses a topic of much interest, is transferred to the pages of the Herald so far as it relates directly to the proposed change in the mode of operating.

At a special meeting of the Acting Committee, duly called and held in the month of February last, the following proposal was made: — "That considering their institutions in India as of a strictly missionary character, having for their aim the propagation of the truth as it is in Jesus among the native population, while thankful that in their past history so much good has, under the blessing of God, been accomplished through their instrumentality, it is now necessary, owing to the recent introduction of a national system of education in India, that the Committee should consider what change is required in the mode of their Christian operations, and that a report on the subject should be prepared." This proposal, after mature consideration, having approved itself to the Committee, it was unanimously agreed to, and the Rev. Dr. Muir, the Rev. Professor Robertson, the Rev. Dr. Grant, with the Convener, were named a Sub-Committee to consider it and report. This was done accordingly, and at a future meeting of the Committee the following Report was given in.

"Agreeably to the remit of the Acting Committee, of date 22d February, 1856, the sub-committee had under consideration the present condition and future prospects of their missionary operations in India; and after several meetings on the subject, and the most ample deliberation, they are at one in the opinion that the time has now come when a change in the mode of conducting the mission is not only advisable

but necessary. And in giving expression to this opinion, the sub-committee have the satisfaction of thinking that they in no wise reflect either on the principles on which the mission was originally founded, or on the mode in which these have been carried out. Established about twenty-five years ago, when, from other sources, the means of education for the native youth were of the most meagre description, the erection of missionary schools in the several Presidencies approved itself as one of the most likely methods, under the blessing of God, of obtaining access unto and of extensively leavening the heathen mind with the knowledge of the truth as it is in Jesus. Accordingly, we cannot forget the large measure of good which has thus been accomplished, not only in the conversion of many to the faith and obedience of the gospel, but in the extensive diffusion of Christian truth among men of every caste—among Hindoos and Mohammedans alike, with many of whom it may yet come to an abundant harvest. It is not to be overlooked, however, that a great change has passed over the face of society in India, and that the circumstances of the country are not now what they once were. The increasing means of education among all classes of the community—and more especially the recent introduction of a national system, so much more palatable to the heathen than any school system where religion is taught—constrain us to consider the propriety of our adapting ourselves to the altered circumstances in which we are placed. The preaching of the Word, therefore, presses itself now more on our attention as the most effectual means of doing good; and your sub-committee are of opinion that, to meet the demands of the future (while acknowledging the goodness of God in the past) care should be taken, that all the agencies of the Committee are turned into this channel of proclaiming the gospel to the heathen. Indeed, it is satisfactory to think, that this object has been attended to in the recent appointment of Mr. Hunter to the Punjaub, who, by preparatory study at home, to be completed abroad, will soon, we trust, be ready to preach the gospel to the heathen in their own tongue—not less than in the missionary chapels at all the Presidencies, where from Sabbath to Sabbath the gospel has been preached. Relieved from their task in the school, your missionaries will now be enabled to devote their time to the public preaching of the Word, enlarging their usefulness among that now important class of the community who, having received their education in the missionary school, or in the Hindoo school, have gone beyond its precincts into active life; while to those missionaries who have acquired a knowledge of the vernacular tongue, stations may be allotted, which they may most profitably occupy in the towns or villages of India. Besides, it is worthy of observation, that as the *raising up* of native converts to preach the gospel to their brethren, was one of the great objects of the missionary school in its original programme, that object has in a great degree been attained. Returns of persons so qualified, have been sought from Madras and Bombay; and we have ascertained, from our respected missionary, Mr. Anderson, from Calcutta, at present in this country, that there are not less than fifteen converts of this class, who after the necessary preparation might be able, as well as willing, to devote themselves to the service of Christ among their countrymen. With such new agencies at work, your mission would, it is evident, lose nothing in its interest, and far less in its usefulness. Its sphere of usefulness, indeed, could not fail to be greatly extended, while by commending itself still more amply to the sympathy and approval of our people at home, it might be expected, under the blessing of God, to draw more largely than heretofore on their Christian co-operation and support.

In submitting this Report, it may be proper to add that, as this new arrangement contemplates the discontinuance of the schools in the several Presidencies, within a period more or less remote, your sub-committee have reason to believe that the buildings connected with them might be disposed of without any loss to the Committee of the original outlay, as well as without prejudice to any other interest at present involved in them. It may be advisable, perhaps, that some portion of these buildings be retained for the purposes of a church or chapel; but this would depend mainly on the question whether, from its locality or otherwise, our present sphere of labor be best adapted to this end. It is also to be noted, that while this report infers a change, and an important one, in the work of our missionaries, it by no means implies any diminution in their numbers. We know that at Calcutta there are many thousands of the native population who, having received the benefits of education in the English tongue, have been absorbed in the masses of heathenism with which they are surrounded. Their inability to overtake these, sowing the seed where it has not yet been scattered, or caring for it where it has been sown, has been the universal complaint of our missionaries; and on such a field of labor, instead of any diminution, there is scope for a great enlargement of our missionary staff. In the words of the Rev. Mr. Cook, our respected chaplain at Bombay, in a recent communication, 'There cannot be doubt that every thing is tending to render the preaching of the gospel both more and more necessary, and more likely to meet with success amongst us. Just now, we ought to be providing tens of missionaries for every one we have, to follow up the government educational movement; for there can be no doubt that the number of those able to understand the preaching of the gospel, and disposed to inquire, will, in a few years, be rapidly increased.' Finally, it must be kept in view, that our

European missionaries would still require to discharge the important functions intrusted to them, as members of the Presbyterial body. They would still require to devote themselves to the rearing of a native ministry, to be sent out in due time, to more remote situations in the interior of the country, where, accompanied by a European who had mastered the language, they might proclaim the gospel to their brethren. In this way, what with the work of preaching and that of preparing heathen converts to become preachers, a larger number of advanced missionaries than we at present command would have ample employment. Besides, Calcutta, or Madras, or Bombay would naturally be the residence, for two or three years, of those European missionaries who, having placed themselves at the disposal of the Committee, had to acquire a knowledge of the vernacular language before they could take possession of their allotted sphere of labor. Altogether, then, your sub-committee anticipate from such change, if adopted, a great enlargement of influence, as well as a greater unity of action, in carrying on their important work; and, with this view, they submit it to the consideration of the Committee, that, with their approval, it may be reported to the ensuing meeting of the General Assembly."

"The Committee, having duly considered this Report, approved of it, and agreed in the terms thereof, and it would have been transmitted *simpliciter* to the General Assembly for their decision and judgment," had it not been for a communication subsequently received from the Corresponding Board at Calcutta. As that communication has reference mainly to the proposed "Grants in Aid," from the government, it is not republished here. After introducing it the report proceeds:

"This communication having been read and considered, it was agreed it should be reported to the General Assembly, as the Committee have no wish to withhold any official document bearing on the subject to which it refers, even though they have not sought the return which has thus been offered.

"In doing so, however, they think it proper to say, that the proposal of extending their future missionary operations in India, through the school system in the Mofussil,—that is, in suburban, or rural districts, through the medium of the vernacular language,—in no way commends itself to the approval of the Committee. And in coming to this conclusion, the Committee do not consider it necessary to dwell on the circumstance that this proposal seems made chiefly with a view to counteract the evils which may be expected to arise from the rapid increase of schools in the Government scheme of education. It is sufficient for their purpose to observe that the limited means placed at the disposal of the Committee, even though largely increased at home and supplemented abroad as proposed, would be utterly inadequate to neutralize the extending evils of a system with which the Corresponding Board at Calcutta would, notwithstanding, seek to affiliate themselves; and further, that as the plan of our missionary operations in India was at no period a mere educational one, but contemplated the preaching of the gospel as their ultimate end through the rearing of native preachers, it is now submitted by the Committee that full effect should be given to this, as the most likely means, under the blessing of God, not less of assailing superstition in its strongholds than of meeting it on ground where, imbued by government aid with secular knowledge, it has yet to learn, through other means, the saving truths of the gospel."

(ENGLISH) WESLEYAN METHODIST MISSIONARY SOCIETY.

Annual Report.

THE income of the Society the past year, has been £119,122 4*s*. 9*d*. This is almost $600,000, and exceeds the income of the previous year by more than $40,000.

The statistics of the missions are summed up as follows, (including missions in Ireland, France, and the various English colonial possessions):—Number of circuits, 425; chapels, 1,308; other preaching places, 2,013; missionaries and assistant missionaries, 538; catechists, &c. 175; paid school teachers, 725; day schools, 947; day scholars, 43,899; full and accredited church members, 113,895; net increase within the year, 2,240.

In concluding their Report, after speaking gratefully of the increase of receipts in a year of war and pressure, the Committee say:

Considerations like these inspire the Committee with feelings which find their best expression in the language of St. Paul: "I am filled with comfort; I am exceeding joyful in all our tribulation." They enter upon the labors of another year with confidence. A work so full of joy, of gratitude, of hope, will not be abandoned, nor allowed to decline. They trust that it will be greatly enlarged. They fearlessly ask that it may be. If a year of war has happily proved productive beyond all precedent, what may not be expected from the peace, so lately welcomed and gratefully acknowledged? It cannot be too much to hope that relief is at hand, and extension will not be long delayed; that the income of next year will not only annihilate past deficiencies, but enable the Committee safely to enlarge their operations. Abandoned stations must be reoccupied; unwieldy and impracticable fields must be subdivided, in order to their more efficient cultivation; toil-worn laborers must be cheered, and their health and life economized, by sending them colleagues; native agencies must

be rendered more efficient by constant, intelligent superintendence. A true economy, and an earnest philanthropy, combine with a high sense of justice to call for renewed, and, if possible, redoubled exertions; for we are debtors to not a few places and peoples on the score of expectations excited but not satisfied, and openings presented which have not been embraced; and we should, as speedily as may be, redeem our obligations.

And now that, by the course of events in the last five years, the Society has been relieved, as far as is at present practicable, of some of its older Colonial missions, the Committee venture to hope that the magnificent, and still extending empire of Britain in the East, may receive a larger share of consideration. * * * The Committee would also advert to that remarkable result of the late war, which has opened Turkey as a field of gospel labor, and legalized the profession of Christianity in those ancient seats, where it has been so long proscribed. The hand of God is most evidently beckoning his people forward. Happy they who see it, thrice happy who obey it!

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

FUH-CHAU.—Mrs. Doolittle, after a short and painful illness, "fell asleep" on the 21st of June; "meekly expressing her faith in Jesus, and her reliance on him for salvation."

CEYLON.—Mr. Lord, of Oodoopitty, wrote July 4, that the small pox was very prevalent in that part of the province the first three or four months of the year. One school was broken up by the absence of the teacher, whose family were all sick, but had commenced again and had reached nearly its former number of scholars

Our native preacher was attacked with small pox in March and taken to the hospital. He had removed his family to his native village a few days previous, and was at his own request dismissed from the mission service, his wife's health being such that he could not labor efficiently at a station distant from his native village. Benjamin H. Rice, former teacher in the Batticotta seminary, was appointed to take his place. He seems interested in the work, but can do little for each of the twelve or fifteen large villages in which he is the only native helper.

The school at Atchuvaly is large and flourishing, and the catechist much encouraged in his work. The first Sabbath in April one young man, of whom I made mention in my report for January, was received to the church, and, though he suffers much persecution from his relatives, appears to be firm and upright in his Christian walk. He is the first person who has been admitted to this church on profession of faith in Christ. His heathen name was Vidamuttoo, from one of his idols, but at his own request it was changed, at his baptism, to Gnamuttoo,—pearl of wisdom, or heavenly pearl.

We have much reason to fear that one of the families connected with this church live in some respects as heathen, but we hope they may be brought back to the fold. Our Sabbath congregations at the station have been somewhat larger during the last part of the past six months than for some time previous.

DONATIONS,

RECEIVED IN SEPTEMBER.

MAINE.

Kennebec co. Conf. of chs. B. Nason, Tr.		
Winthrop, Mrs. Elizabeth Sewall, wh. cons. Mrs. SUSAN S. GARDNER, of Lowell, Ms. an H. M.		100 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.		
Bath, Winter st. cong. so. m. c. 50; chil. sew. so. 37;		87 00
Penobscot co. Aux. So. E. F. Duren, Tr.		
Brewer Village, s. s.		15 00
York co. conf. of chs. Rev. G. W. Cressey, Tr.		
Saco, 1st cong. so. m. c. to cons. Mrs. FRANCES B. WHEELER an H. M. 128,67; benev. so. 65,13; S. M. 1;	194 80	
Wells, C. H. C.	1 00	—195 80
		397 80
Bucksport, m. c. 20; Eastport, Central cong. so. m. c. 35; a friend, 3,50; East Machias, m. c. 10; Frankfort, Mrs. J. B. 1; Frycburg, 3; Machias, Centre cong. ch. m. c. 40;		112 50
		510 30

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. Smith, Tr.		
East Jaffrey, Cong. ch. and so.		11 36
Grafton co. Aux. So. W. W. Russell, Tr.		
Haverhill, 1st cong. s. s.	10 00	
Littleton, An aged widow,	1 00	—11 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.		
Manchester, 1st cong. ch. s. s.		37 00
Merrimack co. Aux. So. G. Hutchins, Tr.		
Concord, East cong. ch. and so. 20; friends, 3,50;		23 50
Rockingham co. Conf. of chs. F. Grant, Tr.		
Northwood, Rev. Josiah Prentice, dec'd, by Rev. S. H. Merrill,	45 00	
Salem, Cong. ch. and so. chil.	3 25	—48 25
Strafford Conf. of chs. E. J. Lane, Tr.		
Dover, 1st ch. m. c. 16,39: la. 4;	20 39	
Rollinsford, Cong. ch. and so.	29 61	—50 00
		181 11

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
Hardwick, Cong. s. s.	25 35
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Milton, S. A. F.	1 00
Franklin co. Aux. So. C. F. Safford, Tr.	
Enosburgh, T. and P.	2 00
Orange co. Aux. So.	
Thetford, s. s.	8 75

Rutland co. Aux. So. J. Barrett, Tr.
Wallingford, Mrs. M. Chatterton, 15 00
Windham co. Aux. So. F. Tyler, Tr.
Brattleboro', Cong. ch m. c. 31,81; Centre ch. s. s. 30; 61 81
Grafton, Cong. ch. 32,75; m. c. 12; s. s. 8. John Barrett, dec'd, 25; 77 75
Putney, Ch. and so. 46 84
Wardsboro', do. 15 50
W. Westminster, s. s. 6 00
Windham, Ch. and so. m. c. 10 61—218 51
Windsor co. Aux. So. J. Steele, Tr.
Sharon, J. A. 5 00
Springfield, Cong. ch. 49,26; m. c. 22,23; 71 49
Windsor, A thank off'g, 20 00
Woodstock, Cong. ch. m. c. 17 50—113 99
384 60
Lunenburgh, Cong. so. m. c. 6; s. s. 7;
South Hero and Grand Isle, cong. 14; 27 00
411 60

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Falmouth, A friend, 1 00
Berkshire co. Aux. So. H. G. Davis, Tr.
Lee, Gent. asso. wh. and prev. dona. cons. SAMUEL A. HULBERT and ALEXANDER HYDE, of Lee, and WILLIAM T. FOOTE, of Grand Rapids, Mich. H. M. 5 00
Sheffield, Cong. s. s. 15 00
South Egremont, A friend, 5 00
Southfield, Cong. ch. and so. 20 00
Pittsfield, 1st do. gent. 155,75: la. 146,59: m. c. 167,46: Rev. Dr. Brace, 30; L. C. Brace, 20; 519 71
Williamstown, Williams College, m. c. 6 00—570 71
Boston, S. A. Danforth, Agent,
(Of wh. fr. Latin sch. asso. for Mr. Aiken, Syria, 13; a friend, 1; Mrs. H. 1; her grandson for Mr. Stoddard, Persia, 1:) 197 72
Essex co. North, Aux. So. J. Caldwell, Tr.
Ipswich, 1st ch. and par. s. s 50 00
Newbury, Byfield, 31,80; Miss B. L. Colman's sch. for Chinese Testaments, 25c. 35 05—85 05
Essex co.
South Lynnfield, Chil. 1 67
Swampscot, Cong. ch. m. c. 16 41
Salem, Crombie st. cong. ch. m. c. 10 75
Manchester, Mrs. A. H. Trask and Miss L. C. Lord, wh. and prev. dona. cons. ASA RICHARDSON an H. M. 25 00—53 83
Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, 1st cong. ch. m. c. 29 23
Bernardston, Ortho. so. 20 32
Conway, Cong. so. m. c. 62 00
Greenfield, 2d do. m. c. 50 00
Montague, 1st do. m. c. 9,93; Mrs. Russell's s. s. 2,50; 12 43
Sunderland, Cong. ch. and so. wh. and prev. dona. cons. NATHANIEL SMITH an H. M. 22 00—195 98
Hampden co. Aux. So. C. O. Chapin, Tr.
Springfield, C. Merriam, 35 00
Chicopee, 3d cong. ch. s. s. 24 00—59 00
Hampshire co. Aux. So. S. W. Hopkins, Tr.
Amherst, North par. cong. ch. and so. 30 00
Cummington, 1st cong. so. 4; Centre ch. 24; 28 00
Easthampton, 1st so. m. c. 45 12
Enfield, Cong. s. s. 31 00
Granby, m. c. (of wh. to cons. Rev. HENRY MILLS an H. M. 50;) 100,55: la. benev. so. 59,38; 159 93
Hadley, 1st ch. m. c. 46 48
Northampton, 1st ch. m. c. 130,11; gen. benev. so. 232, Mrs. B. N. 2; Edwards ch. m. c. 41,83; la. 31,13; 437 07
North Hadley, Benev. so. 39 00
Southampton, Cong. so. 61 71
South Hadley, m. c. 75 24—953 55
Harmony Conf. of chs. W. C. Capron, Tr.
Upton, Cong. ch. and so. 35,35; Mrs. R. C. Fisk, 10; 45 35
Middlesex North and vic. C. Lawrence, Tr.
Lancaster, Ortho. cong. so. 25 00
Littleton, s. s. 10; a class of young la. 10; do. of lads, 1; 21 00—46 00
Middlesex South.
Concord, Trin. cong. ch. 31 85
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.
Dorchester, Village ch. and so. 47 50
North Wrentham, Union ch. 30 00
Roxbury, Eliot ch. and so. gent. 15; m. c. 21,41; Jamaica Plain, Little Harry, 20c. 36 61
Stoughton, Cong. ch. and so. m. c. 75 00
West Roxbury, South evan. cong. ch. and so. (of wh. fr. Alvin Smith to cons. FRANCIS L. SMITH an H. M. 100;) 364; m. c. 15; savings, 1,60; wh. cons. Rev. CHARLES F. MORSE, West Boylston, Rev. GEORGE A. POLLARD, Arabkir, H. B. HASKELL, Mosul, Rev. SAMUEL C. DEAN, Ahmednuggur, and Rev. ORSON P. ALLEN, Aleppo, H. M. 380 60—569 71
Old Colony Aux. So. H. Coggeshall, Tr.
New Bedford, A. Head, 10 00
North Middleboro', Cong. ch. and so. m. c. 18 00
Wareham, 1st cong. so. 71 00—99 00
Palestine Miss. So. E. Alden, Tr.
Abington, 1st par. gent. 8,50; la. 5; 13 50
Bridgewater, Trin. cong. ch. and so. 8 00
Quincy, Evan. cong. ch. fem. so. 8,75; m. c. 7,49; 16 24
South Abington, Sarah and Willie, 5 00—42 74
Pilgrim Aux. So. J. Robbins, Tr.
Chiltonville, s. s. 10 00
Marshfield, 2d Trin. cong. ch. 7 25
Plympton, Youth and chil. 14 37—31 62
Taunton and vic.
Attleboro, La. miss. so. 42 10
Worcester co. North, B. Hawkes, Tr.
Ashburnham, Rev. J. D. Crosby and wife, 2 00
3,027 21
Andover, Cong. so. 7,19; m. c. 2,17; s. s. 1,64: Old South ch. s. s. class, 8; Soc. of Inq. 53,15; 72 15
Auburndale, Cong. ch. and so. (of wh. fr. m. c. 85,17;) 490 47
Ballardvale, Union s. s. 7 00
Cambridge, Shepard cong. so. 13 00
Chelsea, Winnisimmet ch. and so. m. c. 87,62; Broadway do. m. c. 44,85; 132 47
East Cambridge, Evan. ch. and so. m. c. 21 00
Lowell, A friend, 1 00
Malden, Edgeworth s. s. 21 82
Newton Centre, Cong. so. m. c. 24,72; —— Paul, 35; 59 72
North Chelmsford, Cong. so. to cons. Mrs. JULIA A. C. CLARK an H. M. 100 00
West Newton, Cong. ch. and so. 238,38; s. s. 63; 301 38—1,220 01
4,247 22
Legacies.—Conway, William Avery, by Maria H Avery, Ex'x, 60; Rowley, Miss D. G. Payson, by John Harris, Ex'r, 12,50; 72 50
4,319 72

CONNECTICUT.

Fairfield co. West, C. Marvin, Tr.
Stamford, Pres. ch. m. c. 20 00
Hartford co. Aux. So. A. W. Butler, Tr.
Hartford, Centre ch. m. c. 17 37
West Hartford, m. c. 11 41
Windsor, J. Morgan, 30 00—58 78
Hartford co. South, H. S. Ward, Tr.
New Britain, South cong. ch. s. s. 15 63

Litchfield co. Aux. So. G. C. Woodruff, Tr.
Litchfield, to cons. Miss LUCRETIA D. PERKINS an H. M. 100 00
North Canaan, s. s. 9 00
South Farms, 50 00
West Winsted, 107,77; m. c. 30,16; 137 93—296 93
New Haven City Aux. So. F. T. Jarman, Tr.
New Haven, Officers and students of Yale college, bal. 6; united m. c. 26,35; South ch. m. c. 6; 38 35
New Haven co. East, F. T. Jarman, Tr.
Madison, Gent. 25 00
North Haven, Cong. s. s. 6 46—31 46
New Haven co. West, A. Townsend, Jr., Tr.
Birmingham, Cong. ch. m. c. 33 00
West Haven, Benev. so. of fem. sem. for ed. in Madura, 20 00—53 00
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.
Norwich, A friend, 10 00
Salem, B. B. Hill, 5 00—15 00
Windham co. Aux. So. J. B. Gay, Tr.
Pomfret, Chil. 25 00

554 15

Legacies.—North Branford, Miss Sarah Linsley, by J. T. Linsley, Ex'r, (prev. rec'd, 500,) 65 50

619 65

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Athens, R. D. ch. 29,14; Anna, for hea. chil. 22c.; 29 36
Albany, 1st R. D. ch. 90 00
Geneva, R. D. ch. s. s. for ed. at Arcot m. 9; inf. sch. for do. 4; 13 00
Glenville, R. D. ch. Fem. miss. so. 30 00
Hopewell, R. D. ch. 29 30
New York, N. W. do. 23d st. m. c. 16 67
Saratoga, R. D. ch. 35 41
Schenectady, 1st do. 159 73
West Troy, South do. 20 00

423 56
Ded. disc. 40—423 16

Geneva and vic. G. P. Mowry, Agent.
Bath, Pres. ch. 10 00
Genoa, 1st cong. ch. 29; 1st prcs. ch. to cons. Rev. A. CROCKER, Jr. an H. M. 50; 79 00
Greene, Pres. ch. 20 00
Phœnix, do. 20 00
Sherburne, William Newton, to cons. HERBERT A. NEWTON of Yale college an H. M. 100 00—229 00
Monroe co. and vic. E. Ely, Agent.
Rochester, A. Champion, 1,000; Brick pres. ch. s. s. 135; 1,135 00
New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. John Slade, 100; s. s. No. 83, 14th pres. ch. 10;) 353 30
Otsego co. Aux. So.
Cooperstown, Pres. ch. 42,50; m. c. 17,33; s. s. 20; 79 83

2,220 29

A friend, 10; Albany, Rev. J. H. Pettingell, 60; 4th pres. ch. wh. cons. E. A. DURANT an H. M. 100; SAMUEL GATES, wh. cons. him an H. M. 100; 270 00
Angelica, Pres. ch. 10 00
Binghamton, Pres. s. s. 36 76
Cazenovia, 1st pres. so. 3 25
Champlain, Pres. s. s. 25 00
Cornwall, A lady, for Scriptures in Turkey, 1 00
Geneva, A. E. 5 00
Goshen, A. L. 51
Greenport, Cong. ch. and so. 10,80; s. s. 1,20; 12 00
Haverstraw, Central pres. ch. 10 00
Homer, J. M. Schermerhorn, to cons. Miss MATILDA B. SCHERMERHORN an H. M. 100 00
Mead's Creek, Ch. 6 00
Medina, 1st pres. ch. s. s. 3 36
Moira, Cong. ch. and so. 21 00
Naples, m. c. 2 50
New York, J. M. B. 5; a girl, 12c.; 5 12
Orient, Cong. ch. m. c. 25 00
Peekskill, 1st pres. ch. s. s. 8 14
Summer Hill, Ch. 12 00
Troy, 2d pres. ch. s. s. 20 00
Truxton, Mrs. L. P. 10; Mrs. E. S. 1; 11 00
Walton, 1st cong. so. s. s. 21 00
Washington Heights, Miss S. S. 1 00
Waverly, Pres. s. s. 8 60—620 64

2,840 93

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.
Two little sisters, 1 00
Middlebush, R. D. ch. 25 00—26 00
Belvidere, 30 28
Berkshire Valley, Pres. ch. m. c. 7 83
Bloomfield, Pres. ch. 224 00
Elizabethtown, 3d do. m. c. 20 00
Hanover, 1st pres. ch. 62 60
Mendham, Pres. ch. 90; m. c. 40; Washington corner, m. c. 6; 136 00
Newark, Mrs. W. Wallace, 100; two sisters, 1; 101 00
New Brunswick, G. L. 4 00
Orange, 1st pres. ch. wh. and prev. dona. cons. Rev. JAMES HOYT, Mrs. FANNY P. HOYT and CYRUS S. MINOR H. M. 215; m. c. 126,44; 2d do. 160,43; 531 87
Succasunua, 1st pres. ch. 52 47—1,169 15

1,195 45

PENNSYLVANIA.

Philadelphia, Calvary pres. ch. 256,56; a friend, 17,75; 3d R. D. ch. a parent, 5; child, 3; do. 2; 284 31
York, Pres. ch. S. Small, 30; J. McDowell, 20; Mrs. S. Small, 20; Mrs. M. S. 8; T. R. S. 1; P. A. S. 10; m. c. 28,92; 117 92—402 23

DELAWARE.

New Castle, Aux. miss. so. 39,50; a friend, for *Jane Black*, Ceylon, 20; 59 50
Wilmington, Hanover st. ch. a few ladies, 6 50—66 00

DISTRICT OF COLUMBIA

Washington, 4th pres. ch. m. c. wh. cons. Rev. WILLIAM T. EVA, Rockville, Md. an H. M. 50 00

GEORGIA.

Decatur, Chil. 3 00

OHIO.

By G. L. Weed, Tr.
Cincinnati, 3d pres. ch. m. c. 7,50; 1st Ger. pres. ch. 5; Rev. Dr. Aydelott, 10; 22 50
Circleville, 1st pres. ch. 19,85; Frank, 50c.; 20 35
College Hill, Pres. ch. m. c. 5 00
Columbus, 2d do. m. c. 6 70
Gallipolis, Three brothers, 75
Maple, L. F. B. 5 00
Walnut Hills, Lane sem. ch. m. c. 5 75
Warren, Pres. ch. 2 00—68 05
Cleveland, Plymouth cong. ch. s. s. 10 00
Defiance, 1st cong. ch. 1 75—11 75

79 80

INDIANA.

By G. L. Weed, Tr.
Allenville, Unity church, 11 35
Columbus, Pres. ch. m. c. 20 90
North Madison, Pres. ch. 6 00
Rockville, 2d do. m. c. 30 00—68 25

Bloomington, Chil. 6 00
Independence, Jacob Harmon, 125 00
Rensselaer, Union s. s. 3 00—134 00

202 25

ILLINOIS.

Chicago, L. Kent, 20 00
Farmington, M. S. 10 00
Galesburg, 2d pres. ch. 25 00
Jacksonville, Cong. ch. 58,22; Mrs. F. H. 10; 68 22
Mendon, R. D. 1 00
Pittsfield, Cong. ch. 14 50
Quincy, 1st do. 45 00
Rock Island, 2d pres. ch. s. s. for ed. of a girl in Miss Fisk's sch. Oroomiah, 20 00
Woodburn, Cong. s. s. 5 00—208 72

MICHIGAN.

Centreville, R. D. ch. 12 00
Constantine, E. E. and D. J. H. 2 00
Grand Rapids, H M. 5 00
Hanover, Eliza Page, 20 50
Hillsdale, Pres s. s. 8 00
Jonesville, Pres. ch. 30,86; s. s. for ed. in Madura, 2,77; 33 63
Overyfel, A singing class of Dutch Ref. ch. 42 00
Richland, Pres. ch. 23 00
Union City, Cong. s. s. 5 00—151 13

WISCONSIN.

Beloit, B. Durham, 25 00
Oconomowoc, Cong. ch. m. c. 7,25; s. s. 8; 15 25
Summit, Pres. s. s. 5 12—45 37
Legacies.—Beloit, Mrs. Love Colton, by Rev. A. L. Chapin, Ex'r, 500 00

545 37

IOWA.

Keosauqua, Cong. ch. m. c. 5 15
Vinton, Ch. wh. and prev. dona. cons. Rev. N. C. Robinson an H. M. 7 00—12 15

MISSOURI.

St. Louis, 1st cong. ch. s. s. 16 43

KENTUCKY.

New Castle, E. F. S. 5 00

ALABAMA.

Mobile, A friend, 5 00

MINNESOTA TERRITORY.

Reed's Landing, B. C. B. 4 00

IN FOREIGN LANDS, &c.

Ceylon, India, 50 00
Constantinople, Families of Mr. Dwight and Mr. Bliss, 5,62; an Armenian boy, son of the first Armenian preacher, 2,17; Koom Kapoo, m. c. 22,45; sewing so. 18,36; Smyrna, a missionary, 166; a friend. 2,40; 217 00
Eaton, C. E. Cong. s. s. 3 00
Hamilton, Can. N. D. Fisher. 25 00
Lota, S. A. s. s. 9 00
Madura, A member of mission to cons. Samuel Robbins of Penn Yan, N. Y. H. M. 100 00
Montreal, Can. Amer. pres. ch. 300,13; a mem. of Zion ch. 20; a friend, 50c.; 320 63
Usolumputt, Rev. T. S. Burnell, 50 00

774 63

Donations received in September, 11,965 47
Legacies, 638 00

$12,603 47

☞ TOTAL from August 1st to September 30th, $20,018 16

DONATIONS FOR THE MISSIONARY PACKET.

Maine.—Bath, Chil. sew. so. 37; Brewer Village, s. s. 15; Fryeburg, Louisa and Jamie, 2; C. E. Woodward, 1; Wells, C. H. Cook, 1; 56 00
New Hampshire.—Haverhill, 1st cong. s. s. 10: Manchester, 1st do. s. s. 37; Salem, chil. 3,25; 50 25
Vermont.—Brattleboro', Centre ch. s. s. 30; Enosburgh, F. and P. 2; Grafton, cong. s. s. 8; Hardwick, cong. s. s. 25,35; Lunenburgh, cong. s. s. 7; Milton, Sarah A. Fairchild, 1; Thetford, s. s. 8,75; W. Westminster, s. s. 6; 88 10
Massachusetts.—Andover, Old South ch. a s. s. class, 8; Ballardvale, union s. s. 7; Boston, a friend 1; Chicopee, 3d cong. ch. s. s. 21; Chiltonville, s. s. 10; Edgeworth, s. s. 21,82; Enfield, cong. s. s. 31; Falmouth, a friend, 1; Ipswich, 1st ch. and par. s. s. 50; Jamaica Plain, little Harry, 20c.; Littleton, s. s. 10; a class of young la. 10; do. of lads, 1; Lowell, a friend, 1; Plympton, youth and chil. 14,37; Sheffield, cong. s. s. 15; So. Abington, Sarah and Willie, 5; South Lynnfield, chil. 1,67; West Newton, cong. s. s. 63; 275 06
Connecticut.—New Britain, South cong. s. s. 15,63; North Haven, cong. s. s. 6,46; Pomfret, chil. 25; 47 09
New York.—Champlain, Pres. s. s. 15; Binghamton, pres. s. s. 36,76; Cooperstown, pres, s. s. 20; Geneva, Augusta Everett, 5; Goshen, A. L. 5lc.; Greenport, cong. s. s. 1,20: Haverstraw, Central pres. ch. 10; Medina, 1st pres. s. s. 3,36; New York, Julia M. Butler, 5; a little girl, 12c.; s. s. No. 83 in 14th st. pres. ch. 10; Peekskill, 1st pres. s. s. 8,14; Rochester, Brick pres. ch. 135; Walton, 1st cong. s. s. 21; Waverley, pres. s. s. 8; 279 09
New Jersey.—Newark, Two little sisters, 1 00
Pennsylvania.—Philadelphia, 3d R. D. ch. a parent, 5; child, 3; do. 2; 10 00
Ohio.—Circleville, Frank, 50c.; Cleveland, Plymouth cong. s. s. 10; Gallipolis, three brothers, 75c.; 11 25
Indiana.—Bloomington, Children of Rev. E. Ballantine, 5 00
Illinois.—Galena, 2d pres. ch. s. s. 4; Mendon, Ruth Dean, 1; Woodburn, cong. s. s. 5; 10 00
Michigan.—Constantine, Elenor E. and David J. Harrison, 2; Union City, cong. s. s. 5; 7 00
Wisconsin.—Oconomowoc, Cong. s. s. 8; Summit, pres. s. s. 5,12; 13 12
Delaware.—Wilmington, Hanover st. ch. a few ladies, 6 50
Missouri.—St. Louis, 1st cong. ch. s. s. 16 43
Georgia.—Decatur, S. Maria, Josiah L., Mary L., Lucy E., and Anna B. Willard, 3 00
Alabama.—Mobile, A friend, 5 00
Canada.—Eaton, Cong. s. s. 3 00

Amount received in September, 886 89
Previously acknowledged, 34 68

Total, $921 57

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in September, $116 76

DONATIONS IN CLOTHING, &c.

Ansonia, Ct. A box, fr. Dea. Carter and others, for Lower Alleghany m.
Derby, Vt. A box, fr. fem. miss. so. for Rev. C. F. White, 11 50
Pawtucket, Ms. 26 yds. woolen cloth fr. a friend.
Wadham Mills, N. Y. A box fr. la. sew. cir. for B. F. Hall.

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